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A United Soviet of Europe?
An Editorial

What Invasion Will Mean
By Oswald Garrison Villard

Concerning the Atrocities
An Editorial

A Reply to Screamers
By Fred Eastman

Religion and the College
By W. Norman Pittenger

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In This Issue

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FRED EASTMAN

is professor of religious literature and drama at Chicago Theological Seminary, and has been known to readers of The Christian Century for many years as one of its most vigorous and thought-provoking contributors. Among Dr. Eastman's many books are *Fear God in Your Own Village* (originally published under the pen name of Richard Morse), *Playing Square with Tomorrow, The Menace of the Movies, Books That Have Shaped the World* and the five volumes of his *Men of Power.* Many of his plays have also been published and widely performed.

OSWALD GARRISON VILLARD

is so widely known as a crusading liberal journalist that his recognized standing in military circles as an acute observer and critic of military affairs has been somewhat overshadowed. Mr. Villard contributes regularly to The Christian Century.

Coming

A remarkable series of articles by William Henry Chamberlin, "Preview of the Postwar World," will start either next week or soon thereafter. Mr. Chamberlin's position as one of the world's leading journalists needs no advertisement to readers of The Christian Century. His first article will deal with the position of the United States after the war.

The CHRISTIAN CENTURY

February 16, 1944

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Calendar of Coming Events

Feb. 13-20. Negro History Week, Knoxville College, Knoxville, Tenn.
Feb. 15-17. Methodist Board of Education, Chicago.
Feb. 15-17. Annual Convocation, Eden Theological Seminary, Webster Groves, Mo.
Feb. 16. Central Methodist Church Forum, Detroit, Mich.; Stuart Chase, speaker.
Feb. 16. Illinois School of Evangelism, Benton.
Feb. 18-19. Southern Area Council Y.M.C.A., Atlanta, Ga.
Feb. 17. Illinois School of Evangelism, Vandalia.
Feb. 18. Illinois School of Evangelism, Decatur.
Feb. 19, 20. New York State Youth Council, Ithaca.
Feb. 20. Chicago Sunday Evening Club; Henry St. George Tucker, speaker.
Feb. 20. Day of Prayer for Students.
Feb. 20. Transfiguration Sunday.
Feb. 20. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; Albert W. Palmer, speaker.
Feb. 20. Ford Hall Forum, Boston, Lewis Browne, speaker.
Feb. 20, 21. Southern Regional Calvinistic Conference, Presbyterian Churches, Jackson, Miss.
Feb. 20-26. Brotherhood Week.
Feb. 20-27. Week of Compassion, Disciples of Christ.
Feb. 21. Illinois School of Evangelism, Dixon.
Feb. 21. United Church Institute of Religion, Raleigh, N. C.; Louis M. Levitsky, speaker.
Feb. 21, 22. Catholic Conference on Industrial Problems, Chicago.
Feb. 21-25. Founders' Week, Bethel College, St. Paul, Minn.
Feb. 22. Illinois School of Evangelism, Peoria.
Feb. 22-24. Pastoral Conference, Pacific School of Religion, Berkeley, Cal.
Feb. 22-24. Earl Lectures, Pacific School of Religion, Berkeley, Cal.; Hugh Vernon White, Roy A. Burkhart and Thaddeus Hoyt Ames, speakers.
Feb. 23. Ash Wednesday.
Feb. 24. St. Matthias' Day.
Feb. 25. World Day of Prayer.
Feb. 25-28. State Conference, Methodist Student Movement, Farmville, Va.
Feb. 27. Howard Park Methodist Church Forum, Baltimore, Md.; Millard E. Tydings, speaker.
Feb. 27. First Sunday in Lent.
Feb. 27. Charles Street Forum, Boston; George W. Crabbe, speaker.
Feb. 27. Red Cross Sunday.
Feb. 27. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; Dale Carnegie, speaker.
Mar. 1. Central Methodist Church Forum, Detroit, Mich.; James B. Carey, speaker.
Mar. 5. Charles Street Forum, Boston; G. A. Iverson, speaker.
Mar. 5. Ford Hall Forum, Boston; John Haynes Holmes, speaker.
Mar. 7-9. Thirkield Lectures on Preaching, Social Service and Interracial Goodwill, Gammon Theological Seminary, Atlanta, Ga.; Henry Hitt Crane, speaker.
Mar. 9. Conference on Weekday Religious Education, Princeton, Ill.
Mar. 10. Conference on Weekday Religious Education, Decatur, Ill.
Mar. 12. Ford Hall Forum, Boston; Irving Stone, speaker.
Mar. 13. Central Methodist Church Forum, Detroit; Max Lerner, speaker.
Mar. 19. Ford Hall Forum, Boston; Stephen S. Wise and Joshua Loth Liebman, speakers.
Mar. 20-Apr. 25. Annual Short-Term School for Missionaries, Scarritt College, Nashville, Tenn.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

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EDITORIAL

BROTHERHOOD Week for 1944 begins with Sunday, February 20, and extends through Saturday, February 26. Within that week occur two days of annual observance which, though on definitely different planes of interest and importance, can be mentioned in the same breath and celebrated in the same week without incongruity. Washington's birthday on Tuesday is followed immediately by the beginning of Lent on Ash Wednesday. The birthday of our first and greatest national leader is a better prelude to Lent than the traditional hilarities of the Carnival and Mardi Gras. The events which the Lenten season and its Easter culmination bring to remembrance have no parallels in human history. But among their many lofty meanings which transcend the power of thought to define or of the heart of man to conceive in all their fullness, there is one meaning which is accessible even to simple minds and which can be sufficiently understood by all men of good will. It is the message of the brotherhood of man under the fatherhood of God. We know now that this free nation, which reveres Washington as foremost among its founders, cannot fulfill the expectations of those who laid its foundations or the reasonable hopes of its present and future citizens if its "liberty" is only the freedom of competitive selfishness. Brotherhood Week is always, and fittingly, the week within which February 22 falls. It is a time to remember that the welfare of the nation, and of the world, demands the seeking of ways in which the principle of brotherhood among men may be made effective in overcoming the injustices of race prejudice, the animosities of creedal conflict, and the hatreds incident to war.

Lent, Washington and Brotherhood Week

Marshalls Thrust Drives Deep Wedge in Pacific

EVIDENCE of the growth of American naval and air strength in the Pacific is found in the latest thrust into the Marshall Islands. Without far greater power in reserve than that which existed a year ago, no naval commander would have taken the risk involved in the seizure of Kawajalein while Jaluit, the principal Japanese base in these islands, remained in enemy hands. Japan has occupied Jaluit since the First World War, when it was taken from the Germans. It was this base which was often mentioned in the complaints made to the mandate commission of the League of Nations when the subject of illegal fortification of mandated islands was under discussion. In by-passing it to storm Kawajalein, our forces have obtained valuable air strips to use in shuttle bombing of their principal objective. But they have also placed themselves at the tip of an exposed salient which will exist until Jaluit falls. The Japanese, on their part, are also in position to shuttle-bomb Kawajalein if they have the expendable resources in aircraft with which to do it. It is unlikely however that Admiral Nimitz would have made this venture without the means to see it through to a successful conclusion. That this is anticipated is shown by the proclamation he issued on taking possession of the first islands of the Marshalls. It declared that he assumed full control over civil as well as military life there in the name of the United States. This was probably intended to say to that part of the world which is concerned about such matters that the Marshall Islands henceforth are possessions of the United States. No such proclamation has been read in the Gilbert or Solomon Islands. Why? One reason might be that they were British before the war and will be British afterward.

No Truce Between Russia And the Vatican

IT WAS perhaps purely coincidental that the official Moscow *Izvestia's* stinging criticism of Vatican diplomacy as pro-fascist was published just one day after Msgr. Fulton J. Sheen, spokesman for the American hierarchy on the "Catholic Hour," had delivered over a nation-wide network a withering blast at Russia. But it was scarcely an accident that Monsignor Sheen was the first Roman Catholic representative to release a full-length denial of the Russian charges, accompanied by counter-charges, for he had it practically written in the script of his Sunday afternoon radio speech. In brief, *Izvestia* recites the facts

concerning the Vatican's tie-up with Italian and Spanish fascism as recently summarized in a report issued by the Foreign Policy Association. But whereas this report concluded that the facts do not prove the charge that either the present pope or his predecessor had pro-fascist sympathies, though it admitted that "superficial evidence" pointed that way, the Russian paper gives the facts the opposite interpretation. While the Foreign Policy report saw only "a rising tide of anti-clericalism" in Italy, *Izvestia* asserts that the Vatican has "earned the hatred and contempt of the Italian masses" by its support of fascism. Many Catholic prelates in the United States have hastened to issue sweeping denials of the facts without going into particulars. The facts, however, are on the record. They prove that the popes have cooperated with fascism since 1929—not that they love it. Indeed, it is obviously true that they hate any thoroughgoing secular totalitarianism, because it does not leave the church in full exercise of its authority and independence; but they will collaborate with fascism to get favors and advantages for the church. Dr. Sheen doubtless speaks with absolute accuracy when he says that "the Vatican's attitude toward Spain was dictated not by political but by religious considerations"—these considerations being the security, property, power and prestige of the Roman Catholic Church and its clergy. This practically official Russian denunciation of the Vatican puts an end to any hope of the gradual relaxation of former tensions. It may have been intended: (1) to serve notice that the recent revival of the Orthodox Church does not give Rome the green light in Russia; (2) or to warn the Allies against Vatican influence in settlements involving Italy and eastern Poland; (3) or to reinforce British and American warnings to Franco.

Oil Leads to Tie In Near East

NOBODY who recalls how much blood has been mixed with oil in modern history could hear without apprehension the announcement that the United States government is about to close a deal by which we agree to build and maintain for at least twenty-five years, a 1,250-mile pipe line reaching from the Persian gulf to the Mediterranean. The deal, it was announced on February 5 in Washington, is being made with the rulers of Saudi Arabia and Kuwait, from whose countries the oil comes. Nothing was said of the countries whose territory will be traversed by the pipe line, but they must also be included. The government Petroleum Reserves Corporation, headed by Secretary Ickes, expects to construct, own and maintain the pipe-line system to transport crude petroleum. The Standard Oil Company of California, the Texas Oil Company and the Gulf Oil Corporation are to take over the pipe line and operate it, guaranteeing to repay the cost in twenty-five years and to provide a reserve of one billion barrels of oil for the government. The government pays for the oil, of course, although it probably is fortunate to get a deduction of one-fourth under the market price. A reason for this move is said to be that the war has cut into our oil reserves in this country. It will also, says Mr. Ickes, "greatly help to assure an adequate supply of petroleum for the military and naval needs of the United States in view of the obligations which this country must assume for the maintenance of collective security in the postwar world." The secretary is disingenuous. If collective security is organized after the war, the world institution will assume responsibility for providing for the military and naval needs of the powers contributing their forces to the international police. In any event, it has not yet been settled that our contribution to collective security will mean that our navy must continually protect oil reserves at the other end of the Mediterranean and thereby police the communications system of the British empire. But if collective security is not organized, the principal consequence of this deal will be that the people of the United States will underwrite with the blood of their sons the investment of three oil companies. For there can be no doubt that the decision to lay this line and to open this oil field is a decision to defend it against all comers. We deny that the executive department of our government has the right to make any such commitment, probably the most dangerous in the whole history of American foreign relations.

Canterbury Defines Basic Christian Agreements

ARCHBISHOP Temple, after prolonged consultation with representatives of various communions, has drafted five affirmations, or "decisions," which he submits as expressing the common ground on which Christians can stand and as forming a platform from which they may address the world with reference to social and political issues. This important document was published in Dr. Oldham's *Christian News Letter* and, somewhat condensed, in the *Manchester Guardian Weekly*, which expressed an editorial fear lest persons outside religious circles might consider it as merely the saying of "the kind of things an archbishop is bound to say." On the contrary, it seems to us to be made up of the kind of things that were most rarely said by an archbishop until Dr. Temple became one. His five "decisions" are: (1) For God—not a vague theism but a God who has spoken in nature, in history, in the prophets and in Christ, and a faith that is "not a substitute for scientific study but a stimulus to it." (2) For neighbor—utilizing the natural groupings within society, outgrowing the one-sidedness of the individualistic attitude, practicing the give-and-take which is essential to peace in a world of human finitude where people will still have personal desires to be gratified, and remembering always "the triangular relationship of God-self-neighbor." (3) For man as rooted in history—aiming at "such a distribution and balance of power that a measure of justice may be achieved even among those who are actuated in the main by egoistic and sinful motives." (4) For history—"to restore hope to the world through a true understanding of the relation of the Kingdom of God to history." (5) For the gospel and the church—since Christians "are constrained to believe that in the power of the gospel of redemption and in the fellowship of the church lies the chief hope of the restoration of the temporal order to health and sanity." This too brief sketch gives only

fragments of the thought, but it may suggest how amply Dr. Temple recognizes the relevance of social and scientific intelligence, the futility of a visionary perfectionism, and the distinctive contribution that Christian faith has to make to a better world order.

Religious Radio Programs Need Much Improvement

A SURVEY and analysis of religious broadcasting, carried out by Mr. Everett C. Parker under the direction of Professor Fred Eastman of Chicago Theological Seminary, produced a diagnosis interesting enough to command a rather full report in *Variety* and important enough to warrant attention here. In most religious broadcasts there is too much talk—that is, preaching and exhortation—and too little use of other radio techniques of proved effectiveness, such as dramatization, forums, round table discussions and great music. The talk is not only excessive in quantity but, on the average, not very good in quality. The religious program too often impresses the critical listener as being a cheap show, with too much sentimentality, too little artistry, and a too crude appeal for contributions. Some of the most blatant appeals for money seem to be most successful in getting it, to the point of making a few of these enterprises very profitable—which, it would seem, is a fact about the listening public quite as much as a fact about the broadcasting evangelists. There are some good programs, especially on the great networks, but too many of these originate in New York—an admirable metropolis but not a concentration point for all the country's religious resources—and not all stations on the networks carry them. The constructive suggestions, as hinted, point toward the desirability of employing dramatic forms and some of the patterns of dialogue and discussion that are used effectively in educational programs, as well as a more extensive use of really good music. Professor Eastman has made valuable contributions in publicizing and writing religious drama. In this connection he has given much thought to the question, What is a religious play? One of his most important discoveries is that a play, in order to be religious, does not necessarily have to be the dramatization of a Bible story. A religious broadcast without a sermon might offer attractive and edifying possibilities.

Wallace Warns That It Can Happen Here

FASCISM, said Vice-President Henry A. Wallace in Los Angeles, may yet win the war. Such a victory, if it comes, will not be achieved on the field of battle. But it may be brought about by the postwar struggle in America between big business, big labor and big agriculture. Each of these three major forces in our national life, said the vice-president, is now more powerful than it has ever been in its history. Each is deeply worried over the future when it must reconvert from war to peace production. Each is tempted to play the other two against each other in order to better its own position and to save its own stake in our national economy. But that way lies ruin for all, declared Mr. Wallace. "Each can save itself only if it learns to work with the other two and with government in terms of the general welfare. To work together without slipping into an American fascism will be the central problem of postwar democracy." Before he reached that point in his address, however, Mr. Wallace clearly indicated which of the three he considers most likely to embrace some formula for fascism if the breaking point ever comes. It is "some but not all big business men" who "want to put Wall Street first and the nation second . . . property rights first and human rights second. . . . By free enterprise this type of big business means freedom for freebooters . . . the privilege of charging monopoly prices without interference by the government . . . of putting competitors out of business by unfair methods of competition . . . of buying up patents and keeping them out of use . . . of price-fixing. . . ." But even in this group, to which he had often paid his respects before, the vice-president finds men who are just as much interested in the general welfare as in either labor or agriculture. On them depends the precarious balance of cooperation which will decide whether we shall achieve the goal we seek in the postwar world. "By working together for the common good in peace we can get results beyond what most Americans have dared to hope."

Moscow Invades Orthodoxy In America

WHEN the Soviet government recently restored to the Russian Orthodox Church some vestiges of its prerevolutionary autonomy, it was predicted in these columns that the major effects of this move would soon be felt in countries outside Russia. Such effects were expected to manifest themselves with most speed and force in the Balkans, where the struggle between the Orthodox and the Roman Catholic churches has had a long and bloody history. Now, however, it is evident that Americans may first hear repercussions much nearer home. It appears that an effort is to be made to line up the considerable constituencies of Eastern Christianity in this country in support of the role which Russia expects to play in the Balkans. That at least is one explanation of the reorganization reported by Religious News Service recently completed among the Orthodox groups in the United States. A new overhead organization, which labors under the ponderous title of the "Federated Orthodox Greek Catholic Primary Jurisdictions in America," has been launched. The head of this entity is Metropolitan Benjamin, the official representative of the Moscow patriarchate in this country. His assumption of office was not only approved in a message from Patriarch Sergius of Moscow but it also received the blessing of the patriarchs of Antioch and Constantinople. This means that among the major varieties of Orthodoxy, Metropolitan Benjamin will carry great weight. Associated with the Russian Orthodox Church in the new organization are the heads of the Greek Orthodox and the Syrian Antiochan Orthodox churches in America. Metropolitan Benjamin is therefore well armed with powers with which to oppose the influence of the old or White Russians in American church circles. Whether he will also use his

powers to oppose the influence of those who have no political ax to grind but are primarily interested in ecumenical Christianity will probably be demonstrated by his attitude toward the World Council of Churches. Both the Greek and the Syrian Antiochan churches are members. Is the Russian Orthodox Church prepared to enter a body which it cannot dominate? Is it wanted there?

A United Soviet of Europe?

STALIN'S latest move in the field of international relations has burst like a bombshell in London and Washington. High state officials, including Mr. Hull, have asked to be excused from making more than exceedingly tentative and marginal comments. Journalists intent on supporting the Teheran fiction that all is well among the Allies have insisted that this latest revision of the Russian constitution has only domestic importance. Elements which persist in regarding the Soviet Union as a menace to the future, such as the Hearst press and the spokesmen of the Roman Catholic Church, see nothing but a "16-to-1 trick" (to quote a Hearst headline) to deliver the postwar world into communist hands. All, however, are aware that the change in organization of the Russian state probably heralds the most important political development of the war.

In the light of the extensive newspaper reports which have told of Molotov's speech before the session of the Supreme Soviet and the actions which were immediately taken putting the recommendations of that speech into effect, it is not necessary here to recount all that has happened. It is enough to say that overnight, and without a whisper of previous warning to the outside world, the Soviet Union has been transformed from a monolithic unit into a federation of sixteen autonomous republics, each with its own units in the Red army and each with its own foreign commissariat and its own relations with foreign powers. Among the sixteen autonomous republics are five —Moldavia, Lithuania, Latvia, Estonia, and the Karelian-Finnish republic—whose occupation by the Red army has still to be completed.

What does this mean? On the surface, of course, it simply means a transformation in the structure of the Soviet state. (It was notable that Molotov's long speech referred only to the "Soviet Union" and never mentioned the word "Russia.") Instead of one centralized rule in Moscow, there will be decentralization, with sixteen capitals each ostensibly conducting functions which are generally considered as constituting the most essential requirements of sovereignty. A headline in *Public Opinion,* an influential London weekly whose January 7 issue now lies before us, says: "British Commonwealth Provides a Pattern of Partnership for Europe to Copy." When it wrote that headline the London paper was referring to General Smuts' plan for binding the states of western Europe to the British empire. But Stalin has apparently taken the admonition at face value. He has followed the pattern of the British commonwealth for the U.S.S.R. Regarding the extent of the autonomy to be exercised by the sixteen Soviet republics, however, there should be few illusions. As Maurice Hindus cables from Moscow, the one-party system will remain inviolate, and the Politbureau in Moscow will remain "the highest ruling body in the Communist party throughout the Soviet Union." Stalin's hand is not weakened.

But what, it will be asked, has Stalin accomplished by this sudden move? Many things, some of them of major and some of lesser importance. Consider to begin with three results which fall into the latter category.

It should be obvious that, by the adoption of this device, Stalin has contrived at least a verbal means of escape from any embarrassment which might confront him when the time comes to apply the Atlantic Charter to postwar settlements in eastern Europe. This involves, to be sure, only recognition of the letter of the charter, while its spirit is denied. But it will be possible for the Russian dictator to argue that promises of self-determination for peoples, renunciation of annexations, and restorations of freedom to states overrun by the armies of aggressor nations are met by setting them up as autonomous within this framework of autonomous republics. It will be interesting to see whether President Roosevelt and Prime Minister Churchill, authors of the Atlantic Charter, agree when pressed that this new constitution of the enlarged Soviet Union fulfills the charter's promises.

Again, by this move Stalin has disclosed a clever method for forcing immediate recognition by his allies of the Russian annexation of the five republics which his armies are now engaged in occupying. Hitherto, although all Russian sources have insisted that the incorporation of this part of eastern Europe in the Soviet state was a settled matter not subject to later negotiation on the part of other members of the United Nations, both Great Britain and the United States have carefully refrained from formal agreement with the Russian argument or recognition of the communist governments set up for the Baltic states and Karelia. Now, however, Washington and London are notified that they may wake up any morning and find ambassadors from Karelia, Estonia, Lithuania, Latvia, White Russia and the Ukraine (both containing parts of prewar Poland) and Moldavia, all armed with credentials from the "autonomous" republics of their Soviet ally, standing on the doorstep demanding recognition. If they do, can such recognition be denied without precipitating a break with an ally whose aid is still essential for victory?

And yet again, by providing that each one of these autonomous republics shall have its own foreign commissariat and relations, Stalin has insured sixteen votes that will be cast under the direction of the Moscow Politbureau in any international gathering—such as a peace conference or a postwar rehabilitation commission or a new or revived League of Nations—where he feels the need for sixteen votes. Much comment in this country has dwelt on this as the most important aspect of the new development. We regard it, however, as of only minor importance. Yet its importance cannot be wholly left out of account, and in certain conceivable circumstances which might arise after the war it is a fact which might take on major political meaning.

Passing by these as secondary results of the reorganization of the Soviet Union, we now come to three indubit-

ably major achievements which Stalin has won. The importance of each of these, we are convinced, will grow upon the world's understanding during coming months.

For one thing, the Russian dictator has shown with what ease he has it in his power to overbalance any new balance-of-power system which Britain may seek to organize in the postwar world. Twice within the last few weeks responsible British leaders have revealed how grave are the misgivings with which that empire contemplates its postwar relations with the new Soviet colossus. The first instance came when General Smuts issued his now famous appeal to the states of western Europe, and their dependent empires, to throw in their fortunes with the British empire. The second came when Lord Halifax, at Toronto, issued his appeal to the dominions to make the empire into a tightly knit unit, with a single foreign policy and a single economic program. By a simple twist of the wrist, Stalin has now shown such British leadership as may have been thinking in these terms that, if what is contemplated is an organization of the postwar world in balance-of-power terms, he can easily throw more allegedly sovereign states into the scales than any British agreements with the states of western Europe or with the dominions can contrive.

But in addition to this, by adopting this new form of organization Stalin has opened wide the door by which any part of Europe wishing to do so may enter the Soviet Union without losing its own identity or sovereignty. As Anne O'Hare McCormick of the *New York Times* says, his is simply "an invitation cast into the void of Europe to join the Soviet system on very favorable terms." And this invitation, let it be noted, says nothing about any requirement that the "autonomous" republics in the new Soviet Union shall be communist or socialist or anything else, except that they shall be republics. Hitherto it has been the fashion to say that, in postwar Europe, Stalin wanted to include in the Soviet territory only the parts of Finland, the Baltic states, Poland and Rumania on which he has already affixed the hammer-and-sickle brand. But it should be clear that a Soviet Union organized on this new model constitutes a standing invitation to *all* Europe, not merely the eastern and southeastern portions. Compare the basis on which membership is offered in it with anything that the Anglo-American allies are likely to offer to Germany or Italy or Czechoslovakia and the powerful pull of this invitation should at once be apparent.

And that leads to the third, and perhaps most important, of all the achievements wrapped up in this emergence of a new Soviet Union. Stalin, by this move, holds out to the entire Continent a concrete basis for federation. For years observers of the distress of Europe, its periodic plunges into new and ever more terrible wars, have been saying that the only hope for the establishment of durable peace there would be by substituting some form of federation for the anarchic nationalism of the past. Liberal thought in England, in the United States and on the Continent itself has continually toyed with proposals for various sorts of federation to follow the war. A year ago Winston Churchill proposed the postwar formation of a Council of Europe in which two or three great powers should act as leaders of a number of federations of small states.

All these schemes Stalin has opposed, because he has been convinced that behind them all lay the possibility of alliances directed against the U.S.S.R. Even the Churchill proposal his organ dealing with foreign policy blasted as "directed against the Soviet Union." Now, however, he comes forward with a proposal of his own sort of union. It will, if its invitation is accepted by states in western as well as in southern and in eastern Europe, bring into being a true federation without military, economic or political rivalries! In other words, where Europe's boldest thinkers have dreamed for generations of some sort of United States of Europe, by one audacious stroke Stalin now offers that harried continent a United Soviet of Europe!

Stalin is playing for great stakes. They are by no means all selfish stakes. Selfish considerations undoubtedly enter in, but these are lost in contemplation of the great ends which may be achieved. The boldness and concreteness of his proposal, as embodied in this reorganization of the U.S.S.R., reduces the piddling, niggling plans of the other Allies for dealing with the dire realities of postwar Europe to puny proportions. No such plan is to be dismissed simply because it is put forward under Russian auspices. Future peace in Europe depends upon the unification of Europe, and here is a way to unification that is wholly removed from the realm of abstract speculation. It leaves room—some room, even though not too much—for democracy in the system which it sets up. (At that, it offers as much chance for democratic action as any of the Anglo-American plans revealed so far.) And it is already a functioning fact.

The nations came out of their victory over military tyranny in the First World War with the United States in the driver's seat, and then the opportunity of the hour was thrown away. They are coming out of their victory in this war with Stalin in the driver's seat—and he does not intend to throw the opportunity away. This reorganization of the U.S.S.R., this invitation to Europe shows the imagination, the daring and the iron will which he is bringing to the service of achieving one clearly conceived goal. That goal is a federated Europe composed of autonomous proletarian republics.

Concerning the Atrocities

PASSAGE of another week has given the nation time to regain its balance from the blow inflicted by the report of the atrocities perpetrated on American and Filipino soldiers captured when Corregidor fell. Sober second thought has taken the place of the first unmeasured and instinctive outburst of national wrath. To be sure, some deplorable effects of that outburst linger. Here and there the cries for vengeance, the demands for reprisals against Americans of Japanese descent persist. But on the whole, the mood of the country is distinctly encouraging. Any emotional debauch provoked by Japanese brutality will be discovered far more in the columns of the press and in the broadcasts of certain radio commentators than among the people themselves. Considering the nation in

general, the American people have done a commendable job of keeping their heads.

Nor do our references to press and radio imply any blanket condemnation. Parts of the press, to be sure, have let their emotions go in wild demands for revenge. But these represent that section of the press which always runs wild on issues of this sort. Nothing better was to be expected of the Hearst press or of such a paper as the *Denver Post;* they simply ran true to form. As for the hysterical cartoons in the *Chicago Tribune*—well, Colonel McCormick had his own ax to grind in trying to swing public attention from the European theater to the war in the Pacific. And such radio commentators as let their emotions run away with their speech probably thought that they were thus helping the government sell bonds. Most of the press and most of the broadcasters have shown a notable sense of responsibility. Soberly and impressively they have warned the public against hate-mongering and called for national restraint and continued observance of the Geneva convention.

First outbursts of public anger have been tempered, likewise, by the general reflection that war always generates atrocities. Even in our own Civil War, Americans on both sides were accused of atrocities. The north hung the Confederate commander of Andersonville for his treatment of prisoners; there are still southerners who find it hard to speak calmly of Sherman's march across Georgia or Sheridan's through the Shenandoah valley. In this war, what happened to the men who surrendered on Bataan and Corregidor, horrible as it was, is dwarfed in scale by the horrors now coming to light along the German-Russian front. The steady portion of the public, likewise, has quickly reminded itself that there is not much to be gained by wild cries from civilians. Was it not Kipling who upbraided his fellow civilians at the time of the Boer War for "killing Kruger with your mouth"? Neither can there have been much surprise in the "death march of Bataan" for those familiar with the record of the Japanese armies in China. War generates atrocities, because war itself is an atrocity.

However, certain questions remain in the minds of many Americans as they emerge from the first effects of this soul-paralyzing experience. We find those questions in our own minds. We believe that it would be well to state them frankly, and to see what answers can be given to them.

In the first place, millions of Americans are still asking, Was the maltreatment of the American and Filipino captives truthfully reported? The answer, it can be said with great confidence, is, as to the facts, Yes. The atrocities reported took place. They took place under the conditions and in the manner reported. American and Filipino soldiers were manhandled, tortured, killed by Japanese who paid not the slightest attention to the requirements of the Geneva convention or the dictates of humanity.

Careful study of such evidence as is now available must lead to this conclusion. The same study, however, reveals certain facts which should be taken into account, and which were not mentioned, or at least not clearly brought out, in the reports. For example, reports as to the condition of the Bataan and Corregidor captives at the time of surrender suggest that thousands were in no shape to stand up under any physical rigors whatever. Worn down with dysentery and malaria they fought to the last ounce of strength, sealing their doom by their own devotion. Consideration of this fact lessens in no degree the hellish brutality with which those who could march were treated, but it reduces the quantitative extent to which their fiendish treatment was applied.

Moreover, it is doubtful whether the public was given to understand that these atrocities all took place in a comparatively short period after the surrender, and that there have been no recent reports of anything of a similarly savage nature. Neither did the government accompany the release of the atrocity reports with any acknowledgment of the fact, which it must have known, that the Japanese government granted permission to the War Prisoners' Aid of the Y.M.C.A. to extend its work among prison camps in the Philippines several days before the story of the "death march" was released. Evidently, despite the conditions which existed soon after the surrender, they are now a lot better and have been so for a long time since then.

It therefore seems fair to conclude that, as a picture of the treatment of military captives in the Philippines, the recent reports have been true but not fully in focus. The picture is not wholly one of atrocities. This impression is deepened by such reports as have been received concerning the treatment of civilian prisoners.

In the second place, many Americans still find themselves asking, Did the inhuman treatment of the prisoners of Bataan and Corregidor represent a deliberate policy on the part of the Japanese government and high command? Did the Japanese behead some captives, shoot and bayonet others, torture still others on orders from the top? Or was this the brutality of brutal individuals, acting on their own perverted initiative?

The evidence is much less extensive here, but it must be admitted that it is possible that these horrors were perpetrated on orders from Japanese army headquarters. The ruthlessness of the Japanese high command has been proved time and again in China. Since one of the first purposes of the initial Japanese attack on white colonies in the Far East was to destroy the white man's "face"—as was amply, and revoltingly, shown at Hongkong—it is possible that the high command ordered this treatment of soldiers captured on Bataan as a means of destroying American "face" in the Philippines. It is also possible, as Ira Wolfert, Pulitzer prize winner, suggests on the strength of his observations in the Guadalcanal and New Georgia campaigns, that the high command deliberately ordered such atrocities against prisoners in order to make the Japanese soldiers fear similar treatment if they, later on, surrendered to Americans.

These things are possible, but they cannot be proved. And much available testimony concerning previous Japanese campaigns suggests that it is more likely that behavior of this kind should be charged to the sadism of individual local commanders. For example, in Hallett Abend's recent book, *My Life in China,* that veteran correspondent of the *New York Times* tells of the exploits of Colonel Kingoro Hashimoto, the man who gave the orders for the sinking of the Panay, and who earlier had

been the ringleader in the assassination of Premier Okada and three members of his cabinet. None of his superiors in rank were ever able to control Hashimoto. Some of them retired, or were retired, because they could not do so. A missionary who gained world fame for the heroic part which he played during the sack of Nanking recently told us that it was quite usual for scenes of sickening horror to take place in one part of a captured city while another part was kept in strictest order—all because of the difference between the subordinate Japanese officers in immediate command in the two districts.

Balancing all the factors, therefore, we think it likely that the atrocities on Bataan represented not a deliberate policy of the Japanese high command but the brutal rage of subordinate officers and soldiers venting itself on helpless prisoners. Yet since this is not certain, and in the nature of the case cannot be proved now, the only way to deal with the issue which this question raises is to rely on the promise of future legal punishment against the proved perpetrators of such crimes given by President Roosevelt.

Then there is that third question which some Americans, at least, are still asking: Does what happened to the helpless prisoners on Bataan mean that the Japanese, as a people, are brutes? Does it mean that a Japanese is, by virtue of being a Japanese, inherently savage, even subhuman?

Here we can stand in no doubt as to the answer. Christians can never believe that any race, any people is subhuman—not and continue to believe in the brotherhood of all men as children of the God revealed as Father by our Lord Jesus Christ. Nor do the facts permit such a conclusion. Chinese Christians, who have suffered at the hands of the Japanese as no considerable number of Americans will ever suffer, nevertheless tell countless tales of Japanese Christians in the invading armies who have gone out of their way—sometimes at considerable risk—to help the victims of the war. Missionaries tell similar stories. Reports from civilian internees, in the Philippines and in China, usually indicate decent treatment.

In this connection it may be of interest to note a portion of an open letter which a Presbyterian minister in Brooklyn, the Rev. John Paul Jones, sent to the press last week:

> I turn to the *Encyclopedia Britannica*. . . . My edition bears copyright as late as 1939. . . . I was somewhat surprised at what I read in the encyclopedia. The article was by no means uncritical. After all, it was written by "foreigners." But these are some of the sentences which appear. I quote them at random. "The Japanese are essentially a kindly hearted, laughter loving people. . . ." "From many points of view there is no more beautiful type of character than that of the Japanese woman." . . . Then, after recording weaknesses and excesses, there is this further sentence: "But no nation is free from failings, and when due account is taken of those of the Japanese there still remains a people of remarkable energy and intelligence, of marvelous achievement, and of great attractiveness." I am almost reluctant to quote one further sentence, for just now its acceptance may seem too much to expect. But in fairness I include it. "Contact with a ruder outside world may perchance since have blunted a little the fine edge of the national courtesy. . . ."

The whole issue of "racism" comes up at the point where any nation, any people is accused of being subhuman. To accept any such view of the Japanese, or of any other race or people, is to fall into the nazi trap.

To what conclusions, therefore, do we come after frankly facing such questions and seeking to answer them in the light of the fullest knowledge now available? To us it seems that these may be briefly stated under three heads:

1. The atrocities which have been inflicted on American and Filipino prisoners in the Philippines were actual atrocities, and their perpetrators must, where possible, be apprehended and brought to justice.

2. There must, however, be no attempt to balance atrocity by atrocity. Rumors now widely afloat in this country in explanation of the extremely small number of Japanese prisoners in American hands (less than 400) have caused much disquiet among Christian Americans. We are aware of the explanations given for this state of affairs, and agree that these are not without point. Nevertheless, this disquiet persists. Atrocity must not be met by atrocity. On this issue the Christian ethic cannot be ignored.

3. Shocked by such revelations as have come from Bataan, the American people must resolve to continue to fight with hands unsoiled by hate and to reserve all works of retribution until the end of the war, when their own knowledge will be more complete and when those against whom accusations may be leveled can claim their day in a court of justice.

The Bread and the Wine

"GIVE US our daily bread!"—
Thy very Son hath said
Thus should we pray to Thee:
And thus, Lord, let it be.

(How shall we cleave the wood
In body's hardihood,
Or lift the stone to build
The Kingdom Thou hast willed
Unless Thy power shall give
The bread by which we live?)

Yet life is more than meat:
Are we mouths that live to eat?
Never by bread alone
The life of man has grown!
Beauty, and joy, and song—
These make the mere flesh strong;
Ardor and ecstasy—
Faith's star-pure verity—
Surety of *Whence* and *Why*
Amid the lives we die—
Losses and griefs that give
The deaths by which we live—
Thy Heaven that makes earth's state
Little—and therefore great—

O give us these to be
Wine of Eternity!—
The Grapes of God, the wine
Of Christ the Living Vine.

E. MERRILL ROOT.

Religion and the College

By W. Norman Pittenger

THE FUTURE of education in America is one of the subjects to which public attention is increasingly directed, as is shown by the recent publication and wide sale of Mark Van Doren's charmingly written *Liberal Education,* and the appearance of the series of studies in the same subject by leading American educators, introduced by Dr. Theodore M. Greene of Princeton and entitled *Liberal Education in America.* Interestingly enough, and for a Christian most significantly, both these volumes recognize the importance—it might even be said, the necessity—of religion in the process of education. A third book, *Religion and the Modern University,* by Arnold Nash, who was for a number of years a Christian college worker, suggests that at least some of the experts are prepared to go so far as to integrate their curriculum, not to say the whole life of the college, about the religious interpretation of man and his world.

Very recently, President Hutchins of the University of Chicago made an address at a convocation of the university, the point of which was that a university without theology as an integral part of its curriculum was an absurdity. He even went beyond that to say that the whole educational process both pointed toward and drew its meaning from a religious interpretation of life. There can be little doubt that Dr. Hutchins is correct. Indeed, it may be said that the disorganization, the dissipation, the "scatteration" (as it has been called) of the courses of study in the American college is to be traced to the fact that there has been no center which focused and gave significance to the diverse lines of investigation and teaching in an institution which, by profession, was not a *di*versity but a *uni*versity. Because of this lack of central emphasis, quite as much as by reason of the fallacies of the "elective system" so generally adopted throughout the country, the whole educational program has become confused and purposeless. The individual student emerges from his college years of study with very little by way of a "philosophy of life" or a "design for living," but with only a number of groupings of factual material and, at best, some partial but inadequate interpretative ideas.

The Future Outlook

It is not within the writer's competence to remark on the various proposals which have been made for the restoration of the humanities and the liberal arts to their ancient place in higher education. Nor is he sufficiently informed to make useful comments on method or technique in securing this desirable end. St. John's College in Annapolis may not be the last word, though many believe it is moving in the right direction. Probably every college and university faculty is busy, these days, studying and discussing and reassessing its curriculum. Some of us are not quite so sanguine as the president of Harvard University, who feels that the future of liberal education is perfectly safe in America. Dr. Conant offered, for proof of his assertion, only the argument that it was unthinkable that Americans could ever give it up—a strange argument, in view of the historical facts.

But whether or not the liberal arts and sciences are restored, after the war, to the place which they formerly held, not before this war but before the collapse of American education nearly fifty years ago into the hands of vocational experts, technicians, specialists, departmentalists and the like—whether they are so restored, we say, or whether they face a long and searching dark age, one thing may be declared: No matter what happens in American education, it will never really do its job if the religious interpretation of life is denied, or if its presentation is refused to the students who attend colleges and universities in our land.

Church Colleges Dying

During the half-century of our educational "rake's progress," a most disquieting phenomenon has been observable side by side with the retreat of the humanities. This has been the slow death of the church college. And it is the present writer's thesis that the one place where some chance still exists for a truly centered educational process is the church college. This assertion has its corollary: the decay of these schools must be arrested. The Christian bodies must support, must revive, must establish such colleges, and they must do this even while we insist, along with all men of good will, like President Hutchins, that the publicly controlled universities should bring religious studies back to their campuses.

There has been much criticism of the church colleges. Much of that criticism, too, has been justified. When these institutions have been tied up with pre-scientific, fundamentalist theologies, with ultra-biblicism, with obscurantism in belief, they have clearly been both an educational and a religious liability. When they have been associated with a namby-pamby sentimentalism or a very unattractive "muscularity" as a substitute for a virile and yet humane Christian faith, they have failed to train vigorous or intelligent citizens. When they have resulted in a narrowly moralistic ethic which made Christian living seem immensely out of touch with our contemporary world, they have produced young people unable to meet the demands of life today. But when all allowance has been made for these criticisms, there have been few finer contributions to American life than that made by the church-controlled colleges or by those institutions which have some definite and operative church affiliations.

The Focus of Thought

The result of such connection with organized religion is that the student has had all of his varied studies related to a central emphasis, namely, the reality of God. The work done in biological laboratories, in history classrooms, in seminars on political economy, in the library and even in the gymnasium, has been visibly associated with the kind of activity which goes on in the college chapel and

with the lectures or discussions on Christian belief and behavior by the chaplain or professor of religion. Often enough the relation is not so much a matter of words as of feeling, of acceptance as fact. This may be true even when there is protest, as there often has been, from the students about such things as compulsory chapel attendance or required courses in Christian faith. Such protests are typical of youth; but they do not in themselves mean that some almost unconscious understanding of the relationship between Christianity and life in its every aspect, including the educational, has not been acquired or retained.

The colleges which have definite church affiliation will be much more likely to have an opportunity to present to the student, and to make vivid and living for him, a religion which is itself definite, than will the religious clubs or societies with their vague and even vapid religiosity, which are about all one finds in the usual college. This religiosity includes a concern for "going about doing good," and it is well that it does; without some such "activism," the sort of religious spirit frequently engendered would be almost totally meaningless and could hardly win the support of any intelligent young man or woman. Though the church college in the present divided state of the church will have a denominational coloration, this does not mean, despite some persons who think themselves very broad-minded (forgetting that "broad-mindedness" can often mean nothing more than "shallow-mindedness": the broad streams are usually very shallow!), that the college will be unworthy academically or very narrow religiously. It is quite possible to be an Episcopalian or a Presbyterian, even a Roman Catholic, and yet have a liberal mind toward other denominations, toward all truth. It is in fact true that church colleges have got along very well on this point, so much so that members of other Christian communions, and of none, have attended church colleges and benefited by exposure to their special variety of Christian expression.

Inescapable Fact

Coming back to the point made in opening our discussion, we may assert that no young person is really educated, that no boy or girl has been given fair treatment, unless he or she has been made acquainted with the persistent fact of religion. The human race on its knees in prayer, bowing before the adorable Reality of all realities, is too fundamental and persistent a thing to be skipped over in education. The articulation of that fact in specific Christian conviction, its expression in specific historical Christian worship, its implementation in specific Christian behavior—these are part of the birthright of every child born into our Western civilization. If our civilization is denying itself a share in these, then those of us who are Christians have the ineluctable obligation to see that our own children shall not suffer. Hence the place for the church college.

On the other hand, since it is certain that large numbers of young people will in any event attend the great non-denominational institutions of learning, it is highly important that in these places there should be such study of and teaching about religion (and in our culture that will mean Christian conviction) as shall inform youth as to the historic place of religion in theory and life. Furthermore, the beliefs of theistic and specifically Christian thinkers should be made available, not only for study but for assent or dissent. Insofar as agreement can be reached, some common form of worship should be part of the university's life. And the Christian moral tradition should not be left up in the air or thrown out of the window. The inevitable result of this neglect is seen in the fact that ninety-five out of every hundred criticisms of Christian morality are unintelligent and uninformed. Instead, Christian standards should be carefully and sympathetically outlined as the formative element in all that has been best in our total civilization.

Curriculum Proposals

Let me conclude with some positive recommendations as to the curriculum in a church college concerned to develop convinced Christians who are also informed and loyal citizens of this world and of their own country. In every college so designed there should be a broad survey course which will cover the nature of religion, its history and development and its varied manifestations. This should lead on to a study of Christianity, as a historic religion, in terms of its background in revelation and response, and in terms of the articulation of the Christian tradition as creed, cult and code—or, otherwise put, as belief, worship and behavior. Special courses in problems of Christian faith and life may be offered for those who are particularly interested. The whole Christian complex should be presented as intellectually respectable, and for this reason members of other departments than the "department of religion" should participate in the lectures and discussion; the professors of biology, sociology, history, English, for example, should have their contributions to make.

Attendance at chapel services should be partially required and partially compulsory. The services should be manly, direct and dignified, planned as adequate expressions of liturgical art, and, in colleges where this is possible, with such accompaniments of ceremonial and "external religion" as shall relate them with the long tradition of Christian eucharistic worship. In any case, there is nothing to be said for dull, boring, cheap, sentimental, badly read services. The optional services should be simple and intelligent—largely prayer and music, with a minimum of preaching. Preaching is for the required services, and there the preacher should take care to be as positive and plain as possible, with a minimum of rhetoric or sheer emotional appeal. And in the courses on religion, the meaning and place of the worship in the chapel should be explained and discussed.

Studying Religion

With this religious core, the entire college curriculum could then be devised. The history and literature of the human race would surely be near its center, after religion. Such study would involve not only belles-lettres, but philosophy and scientific writing as well. Yet the point of reference would be the long cultural tradition in its many facets, including art and music. Science, including

a due attention to mathematics as a preliminary, would be next in the curriculum, giving the students acquaintance with its method and its assured results, both by practical experimentation and by lecture or discussion. Foreign and ancient languages would have their place, but they would be taught not as trying exercises in learning strange tongues, but as opening the door to sharing in the cumulative experience of the race. It may be that reading in English could take the place of some of the older meticulous but hardly rewarding struggles with translation which so often impeded understanding.

Finally, as part of the curriculum, some participation in games which develop the body, and in such manual labor or hand-training as develops the sense of the "feel of things," could very well come back to the college campus. Young men and women would welcome these, and the church colleges might point the way toward a revived folk-art and folk-game experience in our national culture.

The last few paragraphs are simply suggestive, and it is hoped that they will not divert attention from our main thesis: that religion is an essential element in education, and that the church college is the ideal place for its expression. One may end by saying that the support of such colleges, both financially and by sending to them the best of our young men and women as students and as teachers, is perhaps the most immediate practical measure that the several denominations can undertake in our present situation.

A Reply to Screamers

By Fred Eastman

OF all the refugees from Hitler's terrorism probably none has been more articulate and eloquent than Mr. Arthur Koestler. This Hungarian-born newspaperman was sentenced to death in Spain, was reprieved, and later, after imprisonment in France, escaped to England. Then he began writing a series of novels documenting the atrocities being committed in Europe. All the time, to quote his own words, he has been "screaming about the killing, by hot steam, mass electrocution, and live burial of the total Jewish population of Europe." Many of these appalling atrocities he saw with his own eyes. "The greatest mass killing in history," he called it, claiming that nearly three million have been put to death. This, he insisted, goes on "daily, hourly, as regularly as the ticking of your watch."

In a recent article in the *New York Times Mr.* Koestler pictures himself as screaming for help in the midst of a nightmare. "There is a dream," he writes, "which keeps coming back to me at almost regular intervals; it is dark and I am being murdered in some kind of thicket or brushwood; there is a busy road at no more than ten yards' distance. I scream for help but nobody hears me, the crowd walks past laughing and chatting." This nightmare, he goes on to say, is not a dream but a grim reality. He writes with photographs of these atrocities before him. People died to smuggle those photographs out of Poland. How can we be so indifferent about them? Do we not believe that these atrocities have been committed and that similar crimes are being enacted hourly even now? Or are we fooling ourselves by fantasy or disbelief, charging that such stories are "propaganda lies"?

Mr. Koestler's questions are agonizingly sincere and ably put. Someone should answer him, quietly and gently. I seem to have an inner urge to do it, although there are many others who could do it better. But I am probably a typical member of that crowd he thinks indifferent. I am a middle-aged father—a teacher by profession—with two sons in the service. Would Mr. Koestler and those who raise similar questions care to know why I, and those like me, have not stopped our work as we have heard his screams?

It is not because we are disbelieving or indifferent or without pity. The reports of the mass murders of Jews and countless others are too well authenticated to be denied. In all history there is no blacker crime. If we were disbelieving we would be fools. If we were indifferent we would be insane. If we were without pity we would be knaves. What then are the reasons for our not stopping our work and for not joining the screamers? Here are three of them, together with a plea.

In the first place, we were not taken by surprise. Like most of my fellows who endured through the First World War, I felt let down and disillusioned by its outcome. The politicians thought they could assure peace by political safeguards, leaving the whole tangle of economic interests and conflicting ideologies unsettled. I did not think so then, nor did my neighbors. We thought the "peace" would prove only a prolonged armistice and the renewal of the hostilities would be on a vaster and bloodier scale.

Two Earthquakes Converge

Moreover, even before World War I, we were conscious of the subterranean tremors of two great earthquakes. One was in the Orient, the other in Europe and America. As a boy I read in my father's library a little book entitled *Letters from a Chinese Official.* (I believe it was anonymously published, but later credited to G. Lowes Dickinson.) Its main point was a solemn warning that the West was selling arms to the East and teaching the Orientals by example that the way for a nation to get what it wants is to grab it. The "Chinese Official" bade us remember that there were a great many more Orientals than Westerners and should the former take both our guns and our example they might some day—and sooner than we thought—turn upon us. I do not know how many of my neighbors read that little book.

But as long as I can remember we have all been shaking our heads and signing petitions to Congress against the sale of munitions to Japan. And we had misgivings about our own country's acquisition of the Philippines; it looked like a step toward American imperialism—a step bound to be resented by the Orient.

The other subterranean tremor presaged the coming of some kind of mighty conflict in Europe and America over philosophies of life. Not simply between scholars, but between the ordinary run-of-the-mill men like ourselves. We haven't been very articulate about it. But our writers and ministers, both Christian and Jewish, have been telling us for half a century that certain ideas were getting a grip on men's minds—ideas that were diametrically opposed to those upon which our schools and churches and our democracy were founded. Dominant among those ideas was the doctrine that man was not an immortal soul, made in the image of God and possessed of certain inalienable rights; instead he was a pawn of the state, made in his nation's image and possessed of no rights except those which had been conferred upon him by the state.

With growing apprehension we saw these ideas gradually take possession of the minds of a few professors and then eagerly seized upon by certain ambitious men—Hitler and others—as a new religion. We knew that our old religions, Hebrew and Christian, affirmed man's brotherhood and that this new one denied it; that our religious faith and our political democracy proclaimed the equality of men before the law, and that this new philosophy sneered at democracy, derided equality, and proclaimed the superior rights of a "master race." *Of course,* two such conflicting philosophies would one day come into head-on collision and blood would flow. Why should we be surprised when it happened?

Emotional Regurgitation

In the second place, the screamers do not tell us specifically what they want us to do. A Sunday school teacher once told her class of little girls the story of the Good Samaritan. She painted a vivid and gory picture of the man who had been beaten and robbed and left by the roadside to die. At that point she asked, "What would *you* do if you were to come along a road and find a poor man in such a condition?" One little girl answered, "I fink I would frow up." Surely the present case—the biblical instance multiplied by grisly millions—calls for something more than an emotional regurgitation.

Possibly some of the screamers want us to lash ourselves into a fury of hatred; but common sense has saved us from that. We know that hatred burns up the haters as well as the hated. We know that as soon as we begin to hate people, however wrong and guilty they may be, we throw away reason and judgment and the capacity to think straight about them or ourselves. Hatred is a nazi technique—a technique that has boomeranged against them in every occupied country. Better let them have a monopoly upon it. My sons in the army tell me that few of our soldiers waste their energies in hatred; they feel that they have a job to do, a hard and distasteful job, and hating would only make it more hellish. My neighbors and I have heard more hatemongering from writers than from fighting men. Was it not Chesterton who said, "Hell hath no fury like a non-combatant"?

The Return from Violence

If it is not hating that the screamers want from us, what is it? Fighting? If this war isn't a big enough fight, just how much bigger would they make it? Our sons are in the service, our incomes are mortgaged for generations to come, and the casualty lists are mounting from week to week. If the spilling of blood and the conversion of our natural resources into instruments of destruction can stop the mass murders and the other depredations of Hitler's cohorts it is being done as rapidly as the generals of the United Nations can manage it.

There seems to be one other thing that some people, who claim to be more aroused about this mass killing of Jews in Europe than the rest of us, want. They seem to want more committees. They seem to feel that something has been accomplished when another committee has been formed, another list of sponsors printed in the press, generally another full-page advertisement printed in the *New York Times* and a few other papers appealing for funds, and another opportunity granted some congressmen and senators to issue publicity statements to the effect that the Jews must be saved. I am sure that Mr. Koestler is not among those who are seeking this. All that he has written indicates that he is too honest a person, too truly concerned in getting at the root-facts which constitute the tragedy of this generation, to be content with any such superficiality. I am sure that he wants something other than an emotional outburst, something more than a further extension of the war, something more than new committees. But what? Until I can be sure about that, I can see no reason to resort to screaming.

And there is still a third reason why my neighbors and I are not yet ready to join the screamers. Some of us have suspected all along, and most of us now begin to believe, that there will be a long-term task of building peace at the end of the fighting for which too much screaming now will unfit the screamers. What do we all seek after this war? Is it not peace and a reasonable amount of security for ourselves and for the rest of mankind? Is that not what we would see the Jews, as well as all the other tortured people of this present agony, obtain? Well, what are the chances of obtaining it if we approach the task emotionally exhausted and mentally confused by months or years of screaming?

Nazism Is More Than Nazis

If we are to have peace and security after military victory, we have got to overcome not simply the nazis but nazism—the state of mind which nazism stands for, and which Mr. Koestler well knows is not confined to Germany. A bullet will kill a nazi, but it will not kill nazism. After the last shot is fired we then face the task of re-educating millions of minds which have been indoctrinated with false ideas, false values and false loyalties. Some of those minds are in Germany; a lot of them are in Germany. But some of them are in the United Nations. Some of them—a lot of them if the testimony of my

Jewish friends is to be accepted—are in the United States. You cannot shoot re-education into such minds. You cannot scream it in. It can only be done by persuasion and by offering concrete illustrations of a better way of living, together with opportunities to follow that way. Back of that persuasion there must be a lot of thinking. And underneath the thinking there must be a deep faith that man, through suffering, may yet learn mercy.

What Invasion Will Mean

By Oswald Garrison Villard

IF the coming invasion of Europe takes place in the early spring, as now planned, it will probably be the most gigantic undertaking in modern history. Certainly no other will have called for so much planning by airforces, ground forces, fighting vessels, transports and cargo ships, calling for such enormous reserves in men, planes, ammunition and supplies of every kind. Whatever the size of the army, every subordinate commander and every general officer must have a complete blueprint of the tasks before him. The commander of each ship, from the smallest landing craft to the biggest transport, cruiser or battleship, must have his detailed and explicit orders timed to the very minute, almost to seconds, with additional instructions for emergencies. If the landing places are to be "softened up" by the heavy naval guns, each gunnery officer must know just what minute each battery is to fire and exactly at what target. The commander and the navigator must know the exact point off the coast where they must be at the moment when the batteries are to open, and the location of the targets they will not be able to see.

Just how great the tactical problem will be depends naturally on how large the landing force, or forces, is to be. It is generally admitted that the main force will be landed on the French shore or in Belgium and Holland, and that there will be a number of feints at other points from Norway to Greece. President Roosevelt has announced that Germany will be simultaneously attacked from north, south, east and west. The Russians are to drive in along their lines and the armies in Italy will make fresh assaults. How many men will take part in the main attack is the most important of all military secrets, but an idea of the forces to be engaged can be deduced from the statements of the "assistant President," James Byrnes, and war department officials that we must be prepared for a most staggering slaughter—for losses aggregating between 400,000 and 500,000 men. On that basis the total landing force might go as high as 2,000,000 men—the English dailies have already announced that there are "millions of Americans in England."

Sicily as a Yardstick

To many commentators this seems an almost impossible figure. For example, the Allies, after scouring all the oceans for ships, brought together 3,000 war vessels, transports and landing boats and successfully landed only 65,000 men in Sicily! A veteran journalist who saw this armada made ready in North Africa and started for its objective, scoffs at the idea that it will be possible to land more than 350,000 men on the Continent, even though the run from England will be only one-fifth as long as that from Africa to Sicily. He points out that we met with very little resistance on that island and that whenever we land on the Continent we shall be faced with the ablest troops the Germans have, under their best commander, Rommel, with more than three years of preparation by the best German general staff brains for every possible contingency.

This German defense force has cleared miles of coast—the whole coast of Belgium and Holland—removing every possible building or natural protection behind which the invaders can take refuge. Scheveningen, for example, the bathing place at The Hague, has been completely obliterated, all the hotels, villas, shops, even the impressive main brick and stone office-building of the Dutch airlines, being destroyed, and every tree cut down. Every possible device to stop the invaders has been installed. The Germans are doubtless especially encouraged to believe that these shoal-water coasts will be the scene of the major attack because the English have published the fact—possibly to mislead—that 8,000 sailors and ship officers accustomed to handling small vessels in shoal-waters have been called upon to volunteer for dangerous invasion service, that all enthusiastically volunteered, but a hundred were declined for physical reasons.

German Defense Preparations

How large the opposing German forces will be is also unknown. The figures have run as high as 2,000,000, but this force must be distributed over the whole coast of Europe from the Riviera to Norway, and there is doubt as to the effectiveness of some of Rommel's divisions. Should the figure be anything like this, and should our airforces not make the movement of troops impossible, the attackers will be at a great disadvantage, since it is laid down by military men that the attacking force should have a superiority of from three to five men to the enemy's one, on account of the great advantage to the latter in fighting from long-planned defenses. It is certain that the Germans have prepared not only one line of defense, but a large number of successive lines, and that they are prepared to use every natural obstacle, every canal and waterway to the utmost limit of their ability, precisely as they have been doing below Rome and have compelled our troops and the British to pay heavily for each foot of advance. It is even expected that the Germans will open the dikes in Holland as the Dutch failed to do effectively, when the need arises.

Again, since Dunkirk the Germans have had plenty of time to open new roads, to build all sorts of underground hangars and ammunition dumps and supply storehouses, and it is known that they have even constructed some new railroad lines to facilitate the rapid concentration of troops in any one sector. They will have the enormous advantage of operating along interior lines, and if they have to retreat they will destroy every bridge, every road and every railway line as they have done in Italy. It is not surprising, therefore, that the American and British high command have set at so high a figure the casualties they expect in this terrific undertaking. The English and Canadian losses are not figured among those guessed in Washington.

Dealing with the Luftwaffe

It would seem as if everything depended upon the control of the air which we had in Sicily and have had to a considerable degree in Italy. General Arnold, the head of our airforce, who is given to talking—more so many people think than is wise or in accordance with the best military tradition—has declared that the German airforce will be totally destroyed before the invasion begins. If that is the case our task will be enormously simplified and success should be possible with less loss than now anticipated. But General Arnold himself on one occasion has stated that our airforce wished it could find out where the Germans have concealed some 3,000 bombers the existence of which is known to us. It is generally believed, too, that Hitler has been saving his planes, even in Russia, for the coming contingency.

Moreover, the Germans have made threats about their secret weapon which has led us and the English to bomb heavily the Pas de Calais territory in which it is believed that the Germans are hiding these new weapons which they have said would not be ready until this month, February. It is hardly conceivable that the Germans will allow a vast armada to assemble in English harbors without making some attempt to destroy it before it leaves. If they fail to do so then it will mean that we have won the desirable air superiority. Winston Churchill himself said in Parliament that it was not possible for England to prevent German reconnaissance planes from observing what was going on in England's harbors.

One thing must not be forgotten. The defenders of the "Fortress of Europe" will be aware that they are fighting for the safety of Germany, and that if they cannot hold the attackers the road into Germany and to their complete destruction will be open. It is impossible to believe that they will not fight as Germans have never fought before. They will throw veteran troops against splendidly trained but wholly inexperienced ones, who will have to land their supplies upon open beaches until they can take harbors. Whenever the invaders do take a harbor it will undoubtedly be destroyed as was that of Naples, which, while functioning partly, will, it is officially reported, not be fully reconstructed for seven or eight years. This lack of harbors is in great contrast to our situation in the last war in which there was no bombing of harbors and all the French harbors were open to us, with two of them, Brest and Bordeaux, set aside entirely for American use. To get a great army ashore without docks, warehouses, lighters, tugs, floats, landing-stages, barges, is a tremendous undertaking, despite the skill and speed with which we have devised new landing craft, both for men and for tanks and heavy artillery.

Problems of Logistics

But supremely important for an invading army is the question of logistics, that is, the supplying and moving of the advancing forces. With each mile the difficulties of supply increase geometrically. We shall have to build railroad lines as we go along since the Germans, as said, will destroy every means of communication. This means that we must rely upon caterpillar-traction trucks, transport vehicles of every conceivable kind, and self-propelled heavy guns, all of which are more or less capable, as the Russians have shown, of going across country.

The transportation of gasoline and ammunition will be extraordinarily difficult and dangerous. The amount of damage that can be done in a single harbor is shown by what followed a German hit upon an ammunition ship in the harbor of Bari. As a result of that explosion and the other bombs dropped by the German attacking force, 1,000 people were killed, 17 ships destroyed, the whole harbor set on fire and many other ships damaged. The difficulties of navigating a vast fleet across narrow waters do not have to be stressed. The Channel will be choked with vessels of every conceivable kind, requiring a coordination and obedience to orders and the closest cooperation, as has been pointed out, with the other units of attack. Is it an exaggeration to say that all this means one of the greatest, if not the greatest, single enterprise ever undertaken by human beings?

The Fate of Civilians

The horror of it is that this vast undertaking is to be devoted solely to human destruction, and that it will carry with it indescribable suffering for the civilian population. If, as our air generals believe, they can put so many bombers over the invasion territory as to make it impossible for the enemy to hold their fortifications, they will also destroy every inhabited building within the area, and with them multiplied thousands of men, women and children and all living animals. Nothing whatever is said about them or their agony. What chaos there will be every person with an imagination can see for himself. Indeed, the condition of such of the civilian population as survives will be a serious problem for the invading forces, for they will throw themselves for safety into the ranks of their "rescuers," will clog the roads and make extra demands upon the medical and supply departments of our armies.

Now what are the chances of success? No one can answer that concretely since there are so many imponderable factors involved, such as the weather. The Sicilian expedition started from North Africa at a time fixed upon assurances of good weather, but encountered an unexpected and heavy gale which became menacing to the smaller craft. The admiral commanding was actually on the point of ordering the return of the fleet when, as if by a miracle, the wind died down, the sea subsided and

the landing became possible. Undoubtedly every resource of science will be called in to forecast. But so involved and stupendous an expedition cannot be readily postponed. I have heard one high governmental authority who was present at Teheran and Cairo say that the day has been fixed and the hour for the attack in all the spheres of action. Any disarrangement due to weather conditions or other slip-up will obviously be serious. The experiences of Dieppe were wholly discouraging. The Dieppe raid was revealed to the Germans by an accidental, wholly unforeseen meeting with some German ships—one of the imponderables of war that so often make the difference between victory and defeat. The great risks are on our side.

Immediate Success Needed

Kenneth de Courcy, the author of the monthly newsletter from London, says that if the invasion is to succeed the success must be immediate—won in the first rush. Any delay, he says, will have most discouraging psychological effects both in England and the United States, and if the contest should settle down to a long drawn out struggle such as our heroic men have been fighting inch by inch against terrific odds in Italy, Mr. de Courcy thinks the result may be "revolutionary changes in Europe." These he does not analyze. The simple fact remains that we are risking everything upon this gamble, upon the military cards we shall play upon some doomsday this spring.

If this invasion succeeds it will be an unparalleled achievement in the swiftness of the results that it will bring, for it will surely convince the German people and the German military that the end is at hand. If it fails, it will open the way to a negotiated peace. For as Mr. de Courcy intimates, the strain upon American and British manpower will soon be unbearable, while the discouragements will be insupportable unless the Russians continue their advance into Germany. But, our air generals say, they will prevent this. They are sure that they have the answer.

It is reassuring to read that General Montgomery declares that the launching of any invasion will signal the perfection of all plans for certain victory. He told some of his soldiers that "we will not have any question of any failure. If there is any question we will not start." "I never put an army into battle until I am quite certain it is going to be a good show," he added. On the same day Prime Minister Churchill declared that "the impending battles will be of unprecedented difficulty and violence" and that "an altogether unwarranted optimism has taken possession of large numbers of our people. There is a vain and foolish belief that the war will soon be won. . . ." It is the gossip in Washington that in accepting the supreme command General Eisenhower informed President Roosevelt that he did so upon the condition that he would decide the hour, and that he would not move until he was completely ready. If there is any truth in this report, it is an obvious contradiction of the statement which I quoted above that the day and hour were fixed at Teheran.

BOOKS

Social History and Free Thought

FREEDOM'S FERMENT, PHASES OF AMERICAN SOCIAL HISTORY TO 1860. *By Alice Felt Tyler. University of Minnesota Press, $5.00.*

POPULAR FREETHOUGHT IN AMERICA, 1825-1850. *By Albert Post. Columbia University Press, $3.00.*

AMERICAN FREETHOUGHT, 1860-1914. *By Sidney Warren. Columbia University Press, $3.25.*

AMERICA'S mind and mores in the generations earlier than our own have been the subject of many general surveys, both scholarly and popular, in recent years and of still more monographs on limited topics. The theme is inexhaustible and the wide interest in it is a good sign. The better we know the road that we and our fathers have been over, the less likely we will be to circle around and go over the same route again, actually following our own tracks when we think we are boldly breaking a new trail. Naturally the general surveys—of which *Freedom's Ferment* is one—have much of their material in common; it would all be in common except for different principles of selection and emphasis. But this does not detract from their worth. No one reader has to read them all. The authors of the more specialized treatises—like the two books on freethought mentioned above—can stake a claim and take more exclusive title, though still not entirely exclusive, to their smaller domains.

The subtitle of Alice Tyler's book, "Phases of American Social History to 1860," implies such a disclaimer of completeness that the critic cannot fairly complain about omissions or advert, other than casually, to a seeming lack of proportion in the treatment of the several topics. The author states in the foreword that "the religious movements and the adventures in reform . . . were the truly significant activities . . ." These two categories form the main outline of the book, with about 200 pages devoted to religious movements and 300 to adventures in reform. The crusades of humanitarian reform reported at some length are those having to do with education, treatment of criminals and defectives, temperance, peace, rights of women, and slavery. This section is an excellent collection of well organized and well documented data. Every one of these topics of course could be, and has been, the subject of many books. But one will look far before finding a more satisfactory brief treatment of them, objectively factual in the main but brought into relation to each other and to the total democratic process which is the *Leitmotif* of the volume.

But though the author properly criticizes those social historians who give "more than their share of the limelight" to eccentricities of thought and behavior, to the neglect of matters more fundamental if less sensational, she herself devotes the entire section on religious movements to "cults

and utopias"—Transcendentalism, Adventism, Spiritualism, Mormonism, religious communism and communities, and utopian socialism. All well studied and well written, and significant "phases" of social history. But it does seem that the limelight has slipped again, just a bit, when the Shakers get more space than the whole course of "evangelical religion" from Jonathan Edwards to the Civil War, and when the "anti-Catholic movements" of the 1830's and '40's get twice as much—and still without much reference to the parallel Catholic anti-Protestant and anti-democratic movements in Europe at the same time. The very condensed survey of the main current of religion through two centuries shows much careful research and is remarkably free from errors, but the main stream seems to interest the author less than the rivulets of curious opinion.

The two monographs on freethought are scholarly studies of a single phase of thought in two periods. As an introduction to these two, the student will wish to remember G. A. Koch's *Republican Religion, The American Revolution and the Cult of Reason* (Holt, 1933), which follows the fortunes of American deism and infidelity down to about 1810, when the "triumph of fidelity" seemed assured, and ends with the warning that a new generation of opponents of revealed religion was to arise in the 1820's. Appropriately enough, therefore, Mr. Post's *Popular Freethought in America, 1825-1850* takes up at that point. The beginning of this period was marked by the first public celebration of Thomas Paine's birthday in New York, and its end was determined by a marked decline in organized freethought and its propaganda about 1850. Between those dates there was an abundance of both organization and propaganda. The reference here is not to liberal religion, even in its most radical forms, but to infidelity. Many of its disciples did not especially resent this term (a national Infidel Society was formed), though they preferred to be called skeptics or freethinkers, and they generally denied being atheists. The movement did become to a very considerable extent "popular"—more so than the liberal religion of that time was—with its following drawn almost entirely from the "lower class in the eastern cities," reinforced by "village infidels" on the frontier and by a sprinkling of intellectuals. Societies were formed. Journals were published. Debates were held. The Bible and "priestcraft" were always objects of attack, and there was an element of enthusiasm for justice and human rights as against all enslavement, whether intellectual, economic or political. Any judgment upon these "freethinkers," in whom the spirit of the eighteenth century Enlightenment lived on into the nineteenth, should be formed in the light (or against the darkness, as the case may be) of the orthodoxy against which they reacted.

Sidney Warren's *American Freethought, 1860-1914* begins, after a brief running start, ten years after the close of Mr. Post's period. There was a lull in those portentous years just before the Civil War—and *The Origin of Species* was published in 1859. Since so many of the orthodox thought evolution was in conflict with Christianity and must therefore be false, it could scarcely fail that many outside the churches should agree that the two were in conflict and decide that Christianity was false since the evidence seemed to prove evolution true. "Freethought" assumed a wider variety of expressions in this period than before. The new scientific spirit gave it a great impetus and encouraged the habit of thinking freely among others than "infidel freethinkers." For some, their free thinking about ultimate questions came to a dead end in agnosticism, the significant history of which, from beginning to end, lies wholly within this period. Agnosticism was not the product of scientific method alone. It owed much of its popular spread to Robert G. Ingersoll, who was no scientist. Freedom of thought found "conservative" expression in the Free Religious Association, the American Secular Union, and other national organizations which were rather anti-clerical than anti-religious, though sometimes both. Socialism, in its imported forms, reinforced the attack on organized religion, or promoted estrangement from it. On the left wing of the whole movement were the atheists, not always caring to incur the odium attaching to that name but sometimes flaunting it boldly, as in the American Association for the Advancement of Atheism, which is still extant but not extensive.

Mr. Post and Mr. Warren, in their respective books, present the history of these reactions against religion with abundance of detail and ample bibliographies. Students of the currents of religious thought should study these negative aspects. They are, in large measure, the shadows cast by the distorted forms which religion has assumed. But in comparison with the feeble and evanescent nature of the anti-religious organizations, it appears that religion, whatever its faults in any particular era, does have a capacity for continuance, propagation, structural continuity and self-correction in the light of increasing knowledge. Perhaps in the long run the intelligently religious are the really free thinkers.

W. E. GARRISON.

Books Received

Thirteen Against the Odds. By Edwin R. Embree. Viking Press, $2.75. The "thirteen" are American Negroes whose achievements have demonstrated conspicuous ability and have been of notable value to their race and country. Among them are Dr. Carver, Charles S. Johnson, Marian Anderson, Mordecai Johnson, Paul Robeson and—to make the range complete—Joe Louis. The "odds" against which they all rose are well enough known, though often discreetly hidden behind smooth phrases about the equality of all men. Dr. Embree, president of the Julius Rosenwald Fund for the past fifteen years, knows these odds as well as any white American. His studies in the lives and work of these great Negroes constitute a textbook in one important aspect of democracy—one in which we are greatly in need of instruction. It was, very appropriately, published on Lincoln's birthday.

Victory over Doubt, or Involution, A Brief Teleological Discussion. By Thomas Joseph Brooks. Author, Tallahassee, Fla. The author was formerly a professor in Mississippi State College, department not specified. He brings data from the sciences and the testimony of many scientists and others to bear upon the great problems of the why and whither of man's existence, and reaches affirmative conclusions concerning the purposefulness of the universe and the reality of God, freedom and immortality.

Dictionary of Cooperation. By Emory S. Bogardus. Cooperative League, 167 W. 12th St., New York 11, 75 cents. This is exactly what its name indicates, a dictionary of names, technical terms, facts and events related to the theory and practice of cooperatives.

Dictionary of Bible Topics. By Theodore Graebner. Zondervan, $2.00. Not a Bible dictionary, in the ordinary sense, but a treatment of about 125 topics grouped under the heads of "Biblical Interpretation," "Bible Land Rambles," and "Biblical Archeology and History" and arranged alphabetically within each division. The author, a pillar of conservative New Testament scholarship, is a professor in the Missouri Synod Lutheran Concordia Seminary, St. Louis.

Technology and Livelihood, An Inquiry into the Changing Technological Basis for Production as Affecting Employment and Living Standards. By Mary L. Fleddérus and Mary van Kleek. Russell Sage Foundation, $1.25. This piece of expert research furnishes a substantial backlog of facts concerning changes in

industrial processes within the past three or four decades and their effects upon labor. The first main section deals with "the nature of technological change in basic industries"; the second, with "labor requirements and employment opportunities under the impact of technological change." This, it seems, should be an appropriate preparatory course for all who have responsibilities in connection with industrial readjustments after the war, when new technological changes will be both accelerated and complicated by the process of reconversion to peacetime production.

CORRESPONDENCE

Fighting Against the War

EDITOR THE CHRISTIAN CENTURY:

SIR: The article by Oswald Garrison Villard, "Last Plea for Europe," is a good example of the thinking of those who are still fighting against the war instead of fighting to help win the war. It is all to his credit that he finds the thought of "roasting people to death" in German cities a bit distressing. What he does not seem able to accept is the fact that our choice is between roasting and being roasted, and that Germany and Japan forced this choice upon us.

His plea against a second front in the west on the theory that the Russians will eventually invade Germany from the east shows the confusion of mind which is typical of those who find the war too horrible to accept and who continue in the midst of war to fight against the very thought of such a thing. Our failure at the proper moment to strike Germany from the west with all the force we can muster could result only in a longer war, with continued and increased suffering in all the conquered countries and eventually larger casualty lists for all the Allies. Our failure might also result in our losing the war.

One cannot assume that Mr. Villard overlooked the effect which his proposal would have on Russia's attitude toward us, for he makes his proposal "no matter what the Russian demand." Apparently Stalin has suspected from the beginning that we and the British intended to let the Russians take the casualties. If there is to be any assurance of winning the war, and even more if there is to be any hope of understanding and cooperation after the war, we must conduct ourselves in such a way as to give the Russian leaders and the Russian people a reason to believe in our good faith. Failure to strike from the west as promised would destroy all possibility of international good will.

M. A. WORKMAN.
Methodist Church,
Port Washington, N. Y.

The Price Is Too High

EDITOR THE CHRISTIAN CENTURY:

SIR: Like Oswald Garrison Villard in his magnificent "Last Plea for Europe," I, too, have been waiting for the church to stand up and utter a protest. Last summer in the secular press I decried the wholesale bombing of German cities. I was howled down. But is there no religious voice in America to plead for pity? In England at one time churchmen protested against night-bombing, but where is the protest against this new "area bombing," in which columns of inextinguishable fire from phosphorous bombs suck all oxygen out of the air to roast and asphyxiate city populations?

Are we to infer that the church reluctantly consents? That it dare not speak out? That it considers its plea would fall on deaf ears? Does it not know what is happening? Then why not find out where all this war bond money is going and how it is being used?

Crusades and conferences mumble endlessly about a just and durable peace after the war, apparently considering the pit of hell a magician's hat out of which the white rabbit of peace can be pulled. The church is suffering from the disease of *futurism*. The "just and durable peace" is an escape mechanism. Sensitive people cannot bear the frustration of recognizing ghastly facts while being at the moment unable to do anything about them. They might at least protest, if only for the sake of the record.

Maybe these horrors *are* necessary for the winning of the war (maybe so and maybe not) but if victory can only be bought at such a price, then quite simply the price is too high. To worship the god of victory instead of the God of Christian faith is nothing less than idolatry.

EDITH LOVEJOY PIERCE.
Evanston, Ill.

1944 Is Not 1940

EDITOR THE CHRISTIAN CENTURY:

SIR: To be sure, Mr. Willkie is conducting a campaign for nomination in his usual aggressive, but I believe honest, fashion. Also, to be sure, Mr. Willkie's past has errors and flaws aplenty. I, along with many others, was shocked by the "campaign oratory" remark following the last election. But when all this has been said, as perhaps it should be, let us not forget to weigh the evidence on the other side of the balance. Mr. Willkie, as can be said of no other candidate, has committed himself to a program of international cooperation that bears marked resemblance to the program advocated by the representatives of the Christian church. He has had the courage (often fatal to political candidates of high caliber) to place his deep convictions on controversial issues before the public, thus accumulating all the enmity that such a stand generates. I believe he is sincere in doing this, since political expediency never would have dictated such a stand. And I think we may in all fairness admit that the Willkie of 1944 is a man of much wider horizons and much deeper dedication to principles than the Willkie of 1940.

When the "campaign oratory" remark was made I was sorry I had voted for him in 1940. But in 1944, because I have read *One World* and perused the list of his enemies, I will vote for him again if I have a chance.

NATHANAEL M. GUPTILL.
First Congregational Church,
South Portland, Me.

The Man Has Grown

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. Villard's article on Mr. Willkie seems to me both unchristian in spirit and unfair in judgment. I believe this opposition can be traced almost entirely to the old guard who are determined to destroy him in order to maintain the status quo. I agree that Mr. Willkie left much to be desired in his last campaign. But Mr. Willkie then is not Mr. Willkie now. He has, in my humble opinion, grown more than most of our public men since that time. *One World* is a substantial proof of that fact. I regret to see a Christian periodical print so bitter a tirade against a man who expressed in no uncertain terms his sincere appreciation of what Christian missions have done for the people of the world.

S. ELIZABETH GARDINER.
Daytona Beach, Fla.

It Was Prison Anyway

EDITOR THE CHRISTIAN CENTURY:

SIR: H. M. Merrill is technically correct concerning the destruction of the Bastille. What I meant to say was that Napoleon sent the "marquis" back to whatever prison took the place of the Bastille after the latter was put out of commission. The emperor always found some kind of accommodations for law violators even when the older and more famous establishments were removed.

FREDERICK D. KERSHNER.
School of Religion,
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NEWS *of the* CHRISTIAN WORLD

Drake Conference Seeks World Mind

Hocking and Others Address Meeting Of Leading Disciples of Christ Probing Basis of Isolationist Mentality

(Special Correspondence)

DES MOINES, Feb. 5.—During the first four days of February 300 representative Disciples of Christ met here at Drake University to confer on "The Church and the New World Mind." Preparations for the conference had been made by nine seminars set up in as many centers from Los Angeles to Richmond, Va., and from Fort Worth and Dallas, Tex., to Chicago. To each of these seminars had been assigned one of the nine subtopics whose consideration was to constitute the program of the final conference. After this preparatory study the delegates assembled at Des Moines to make reports of their findings, to hear addresses on these themes by recognized specialists and to discuss both the findings and the addresses. Such a plan could hardly fail to issue in a highly successful conference.

Determined to 'Know Worst'

The "headline" speaker was Prof. W. E. Hocking of Harvard University, who gave three addresses, one on religious faith, another on education and culture, and a third on statesmanship, all oriented toward the problem of peace in the postwar world. He was hopeful of the contribution which the Christian church is able to make because he finds the church in a realistic state of mind. "The church today is determined to know the worst, and this is the only possible preparation for coping with the international situation." Yet this realism must not cause the church to discount its most fundamental contribution, which is faith, without which no new order can hope to maintain itself. The church is not likely to get all it aims at, but, "like a good sportsman, it should never disavow its objective nor quit fighting until the last whistle."

Dr. Hocking named three grounds for believing in the effectiveness of Christian activity for a just and durable peace: (1) The increased respect in which the judgment of the church is held today. The world, he said, is looking for "an object of loyalty and obedience which transcends the national state," and is "turning with a new and almost wistful deference to the church and asking: What have you got along that line?" (2) The plasticity of the future—"the postwar world cannot start where it left off; it will be either better or worse." (3) The clear analysis of the world situation on which so many are agreed.

Wants League Without Sanctions

While recognizing the necessity of force in any world order, Dr. Hocking stressed repeatedly his belief that the empire principle could not be carried over into the postwar world without corrupting and upsetting any system which might be devised. He rejected an American imperialism as readily and completely as British imperialism. He seemed also to reject the concept of an international police and advocated a revised League of Nations without sanctions. "International law," he said, "can have no force beyond the free consent of the several states to abide by it. If this consent is not given, there is nothing over the sovereign state to compel its obedience." Whether Dr. Hocking envisaged the ultimate development of such a league without power into a league with power, was not clear.

Hocking Criticized for Syncretism

The lecture on education and culture in the postwar world probably did more to stimulate discussion than any other because of Dr. Hocking's pronounced appreciation of the values in other religious faiths. This caused a momentary revival of the controversy provoked by the famous book, *Re-Thinking Missions,* whose most provocative chapters were from Dr. Hocking's hand. The question was whether the impact of Christianity upon the culture of the non-Christian world should be a positive and independent one in which the historical identity of Christianity would be conserved, or an impact issuing in some form of coalescence with other faiths resulting at the end in a new syncretistic world faith. Some of his hearers felt that Dr. Hocking's tolerance and appreciation of other faiths carried him too far. His conception of the task of Christian missions as primarily that of diffusing Christian ideals, with only a marginal regard for the creation of a specific and permanent Christian community, seemed to imply that the goal which he envisaged was considerably short of that by which Christian purpose has been historically motivated.

But this suggestion of divergence of view must not be taken as a measure of the reception accorded by the conference to Dr. Hocking's three addresses. He made a profound impression upon his hearers by his easy command of the greatest themes, by the breadth and richness of his erudition and the comfortable unpretentiousness of his manner. The hour and a half of questioning and answers which followed each lecture was itself a sufficient reward for the effort and cost of attendance.

Van Kirk Would Allow Japan to Trade

Dr. Walter W. Van Kirk of the Federal Council of Churches spoke on "How Can the Church Work for Peace?" He emphasized the importance of having Christian opinion impressively conveyed to the political leaders at Washington by letters direct from individuals as well as by more general means. The President and Congress must be left in no doubt as to Christian reactions, favorable or otherwise, to such conferences as those at Moscow, Cairo and Teheran. The Cairo conference was right, Dr. Van Kirk said, in declaring that Japan should be stripped of her territorial conquests. But it was wrong in failing, so far as any communiques disclosed, to state

(Continued on page 221)

Drys Make Gains In the Carolinas

Liquor Sales Decline as Prohibition Appears Likely to Return—Negroes Avoid Segregated Church Meet

(Correspondence from the Carolinas)

DAVIDSON, N. C., Jan. 29.—The dry movement in South Carolina is gaining momentum. Liquor sales have decreased 25 per cent in the past six months. A bone-dry proviso has been attached to the appropriations bill and voted on favorably by the lower house of the legislature, now in session. The measure if passed would make illegal the sale of beverages with more than one-half of one per cent alcoholic content. The senate leans more toward state liquor stores. The wets admit, however, that the situation is "serious." The governor has promised to sign any prohibition measure which the legislature passes, but warns that the indifference and complacency of the churches helped in the downfall of prohibition before. From liquor revenues, $5,000,000 is at present earmarked for the use of schools. The legislature recently ordered the department of education to spend from $5,000 to $7,500 for a supervisor of alcoholic education.

* * *

Baptists Record Huge Growth

Protestants outnumber Catholics by a larger proportion in North Carolina than in any other state. And among the Protestants the largest denomination here is the Baptist, with 555,575 members. Their growth is typified by Winston-Salem, where in 1871 the first Baptist church was organized with four original Baptists and a few others who joined them to form the first congregation. Now there are 15 churches of that communion in the city, with 10,000 members. In Charlotte, the Myers Park Church, scarcely a year old, has a working budget of over $45,000. The state convention is composed of 69 white and two Indian associations, Negro Baptist churches belonging to a separate denomination. North Carolina Baptists paid almost $1,000,000 more to all causes last year than in 1942, a gain of 17.8 per cent.

* * *

Turn Down Large Gift from State

The church supports two orphanages, at Thomasville and Kinston, with 687 children in both homes, total gifts for these amounting to $221,000. The Baptist hospital and medical school, affiliated with Wake Forest College, was erected at Winston-Salem three years ago at a cost of $650,000. The convention recently declined $75,000 from the federal government for a nurses' home, refusing to break with the historic Baptist policy of separation of church and state. On the same grounds, the convention has consistently refused to endorse the teaching of the

Bible in public schools, and has given only a qualified approval to the state council of churches. The state church paper, the *Biblical Recorder,* has over 20,000 subscribers. Sunday schools have decreased in enrollment by 1,519 since 1942. The denomination sponsors two colleges approved by the American Association of Universities—Wake Forest for men and Meredith for women (both near Raleigh)—and five junior colleges. Meredith is now campaigning for $500,000, Wake Forest for $7,000,000.

* * *

Governor Vetoes Marriage Law

Governor Johnston of South Carolina has vetoed an act of the legislature regulating marriages. He said: "I am vetoing this measure because it is in my opinion a hodgepodge. Practically everything the bills says is taken away by provisos until the bill loses its practical worth and confuses the public as to its requirements." The governor promises to sign a bill which the public can understand.

* * *

Decline Invitation to Segregated Meeting

Negro churches in Raleigh this year declined the invitation to participate in the national preaching mission. The white committee in charge of arrangements were unwilling to have unrestricted biracial participation, and the Negro churches were unwilling to take part on a segregated basis. Teachers' and ministers' meetings in the state have often abandoned the practice of segregation.

* * *

And So Forth

A school for evangelism is planned by the western conference of North Carolina Methodists for March 13-17 at High Point. The participating ministers will study the theory of evangelism in their daytime sessions and at night will do practical evangelistic work.

The new bishop of the Episcopal diocese of South Carolina is Thomas Neely Carruthers of Nashville, succeeding A. S. Thomas of Charleston, who recently resigned.

Twelve grades have now been authorized for all South Carolina schools. The board of education has also adopted a plan for the certification of all schoolteachers.

The Institute of Religion held its fifth annual session in Raleigh this month. Initiated and sponsored by the United Church, the institute has become a community project, supported by the people of all the churches. Parent-teacher associations, the woman's club and other organizations cooperate. This year's speakers included E. Stanley Jones, Margaret Slattery and Erika Mann.

KENNETH J. FOREMAN.

Unitarian Acts as Agent For Catholic Church

Robert C. Dexter, director of the Unitarian Service Committee, recently acted as agent in transmitting a sum of over $6,000 donated by Catholics in the United States to the patriarch of Lisbon, the ranking Catholic official of Portugal. The Unitarian Service Committee maintains one of its important European centers in Lisbon.

Soldiers First in Reconstruction

Woolton Says Controls Must Hold After End of War—Labor Adopts Program of Adequate Diet for All

(Correspondence from England)

LONDON, Jan. 18.—Lord Woolton, minister of reconstruction and a member of the war cabinet, made an important speech at Liverpool recently. The country, he said, in the first years after the war must put the whole weight of its efforts into domestic building. In whatever program is formed, priority must be given to the returning soldiers. The need for building led him to discuss the whole question of control. We are now a people controlled. This is war. We have chosen to let our conduct be regulated. "But a reconstructed England isn't going to be like this and one of the major problems of the government will be to carry public approval for their action in unwinding this administrative machine." But Lord Woolton deprecated loose talk about controls. If we abandon too soon, for example, the controls on food and clothing, the inadequate supplies would inevitably go to the people who can pay the most for them. We should have misery and perhaps starvation stalking through the land.

* * *

Conscripts Enter The Mines

Ninety-three boys, mostly about 18 years of age, have now begun in one pit their lives as miners. They were welcomed at Pontefract, which is in the heart of the south Yorkshire coalfield. Others are allotted to other mines, and in all 500 new workers are now making ready for their new job. So far as this country is concerned this is a new thing. Conscription we have had for military service, and there have been situations in which men have been allowed to choose civil occupations in which there was a shortage. But the names of these men have been drawn by lot and they have no alternative. It is reported from Pontefract that though the recruits mean to make the best of it, they would rather have gone to the forces. But they recognized that the luck of the draw was against them. Everything is being done to prepare them for their work both by physical drill and by training underground. There is an absence of class or social distinctions among these miners, who are known already as the "Bevin Boys."

* * *

Labor Party Adopts Food Policy

The Labor party has taken a step important both for the future of the party and for the promise of a closer relationship between political parties and scientific knowledge. It has taken over and made its own a memorandum on nutrition and food supplies prepared by Sir John Orr, who is one of the first authorities in the world on such things. He is not a member of the Labor party, nor is he committed to any political party. He writes simply as a scientist. The Labor party asked him to write the memorandum for its committee. With a few slight alterations, made with the author's approval, it has been adopted and will now determine the policy of the party in what it considers a claim of absolute priority. It is believed by the party that this new policy will be an example of practical socialism.

* * *

Needs are Scientifically Measured

Sir John begins by showing what has been done for our food under the constraint of war. The government controls production and imports. Distribution is according to needs. Needs are estimated not at random but by scientific means. Foods are subsidized to keep the retail price within the purchasing power of the poorest. The policy is a complete change-over from the prewar ways. In brief it means production for consumption and distribution according to needs. What follows can be seen from the summary given in the *Times:* "The organization for carrying out a national food plan is therefore already in existence. Linking this policy up with the decisions of the world food conference at Hot Springs, the Labor statement says the recommendations of the conference mark the beginning of a world-wide beneficent revolution and involve the application of the principles of practical socialism on a world-wide scale to food. Accepting the recommendations for application in this country, and throughout the colonial empire and in India, the Labor party adds that the collaboration of all nations in the World Food and Agricultural Commission will establish 'the fourth and permanent "International" with powers to take the first and most important step to bring economic freedom to the workers of the world.' "

* * *

To Continue Responsibility For People's Food

It will be seen at once how revolutionary a measure the Labor party has adopted. If it is taken seriously now, and those responsible are ready to follow it up, something may be done for the unity of mankind. As a first step the Labor party recommends that a permanent commission be appointed by the minister of food. This should see that the national larder contains sufficient of the basic foods to meet the national requirements; and this should be so distributed that every family can obtain a diet adequate for its needs. The commission, under the minister, would act as a food import board and as the national wholesale buyer and seller of the basic foods. It would take over the main food depots and processing centers. Cost should be no deterrent. Shareholders would be compensated and the community would take over paying concerns.

EDWARD SHILLITO.

Many Chaplains Are Casualties

Fifty chaplains have so far died, including 10 killed in battle, since the beginning of the war. Religious News Service reports that an additional 18 have been wounded, 33 have been made prisoners and 1 is missing in action. A total of 76 chaplains have been decorated for conduct "over and above the call of duty."

Asks Mandate for Pacific Islands

Minister from New Zealand Seeks Joint Administration—Baptist Repatriates Address Big New York Audience

(Correspondence from New York)

NEW YORK, Jan. 28.—Speaking at a luncheon meeting of the Foreign Policy Association last Saturday Walter Nash, the New Zealand minister to the United States, emphasized "the tremendous importance" of the islands of the Pacific to all countries engaged in postwar aviation. He recommended the setting up of a regional conference including representatives of New Zealand, Australia, France, Great Britain and the United States, to act as trustees for the south Pacific islands after the war. Mr. Nash further called for fair treatment of these peoples, saying, "Whatever terms you may have with regard to Atlantic charters or Moscow pacts or Teheran statements, war can never be permanently put aside until all people have sufficient to eat, sufficient clothes and other things to protect them, medical care and some leisure to enjoy life."

* * *

Says British Power Is Shrinking

Before a Fellowship of Reconciliation group which met last Friday Herbert Sein, a Quaker and F.O.R. leader of Mexico, said plainly that we must choose between "a future outlet for American investments and a friendly nation to the south." An F.O.R. member from England, whose official connections make it unwise to reveal his name, said: "Britain is facing an enormous shrinking of power while the problem facing your country is an enormous expansion of power. . . . Dominions and other nations instead of being debtors are now out of debt to England. Therefore our standard of living must of necessity be reduced. . . . The present intensity of the bombardment of German cities is 80 times that of the most intensive raids on Britain. The British lost 55,000 civilians. To date the Germans have lost 1,250,000. . . . To inflict suffering on others is more damaging to the spirit of man than enduring suffering. A thousand years from now we will look back on 1943 as the time when civilization reached its lowest ebb."

* * *

Cavert Hails Church For Resistance

In a sermon at West End Presbyterian Church last Sunday, Samuel McCrea Cavert, general secretary of the Federal Council of Churches, said that despite nazi persecution the Christian church remains the chief center of resistance against Hitlerism in occupied Europe. Speaking of the heroism of pastors and people in Poland, Norway and Denmark, he also pointed out that "French churches raised the only voice heard in that country against the deportation of the Jews by the Germans." Dr. Cavert maintained that the secret of this heroism and "spiritual vitality" lies in two things—"their rediscovery of the Bible" and their rediscovery of the

Dr. Paul Scherer

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* * *

Baptist Repatriates Address Meeting

Four Baptist repatriates who returned on the Gripsholm told of their internment experiences in China and Japan and their hope for the future of Baptist mission work in those countries to an audience which packed Madison Avenue Baptist Church last Tuesday evening. Among the speakers was William Axling, former honorary president of the National Christian Council of Japan. Dr. Axling said: "When we heard that we must leave Japan on the second repatriation ship the Japanese Christians flocked to our home to say good-by. Their last words were: 'Don't fear for the work of the Kingdom. We are carrying on. We are going to carry on regardless of what happens. For you this is not retreat—nor is it defeat. Hold up your heads. God is going to see us through.'"

* * *

Federation Holds Annual Meeting

Over 1,000 people crowded into the Hanson Place Central Methodist Church in Brooklyn for the 115th annual meeting of the Brooklyn church and mission federation. The treasurer's report showed a fully balanced budget of $39,755, with cash reserves for the first time in ten years, and the receipt of a legacy which had been added to the reserve fund of $188,013. The new officers elected were Hugh D. Darsie, pastor of the Disciples of Christ Church, president, and Bishop J. I. Blair Larned of the Protestant Episcopal Church, vice-president. The speaker was Daniel A. Poling, who outlined his travels over Europe and Asia. He told of kneeling with the generalissimo of China as he prayed for the Japanese.

* * *

Germany Living Up to Geneva Convention

Hugo Cedergren, associate director of the world's Y.M.C.A., who visited a number of German camps for American prisoners in November, declared in an interview this week that "Germany is living up to the 1929 agreement." He said morale in the prison camps was very good, although adequate supplies might make it better. Prisoners in work units are working on roads, on farms or in public buildings and other projects. He added that the men are receiving adequate food, although in the officers' camps "they rely mainly on the Red Cross packages. There is an average of one parcel a week for each man and they are so well prepared that the men have requested the Germans to limit their provisions to bread, potatoes and hot water."

* * *

Riverside Bells to be Heard Overseas

Riverside Church's carillon is going out over the short wave radio to all foreign countries. Mr. Kamiel Lefevere, the carillonneur, is now making recordings at the request of the OWI. They include the most familiar Christmas carols of each European country. Some of these carols are in print, but others are taken down as the melodies are sung by refugees from their native lands.

J. Henry Carpenter.

Peace Is in Peril, Crusader Warns

Editor Speaks in Methodist Campaign —Coloradans Debate Selling of Land to Japanese-Americans

(Correspondence from Colorado)

Denver, Feb. 1.—Nearly 2,000 Methodists came together for our area meeting of the Bishops' Crusade. Besides the presiding bishop, Wilbur E. Hammaker, Bishops Clare Purcell and Bruce R. Baxter spoke. For many the most important event of the meetings was the address of Paul Hutchinson, managing editor of The Christian Century. He warned that powerful forces are hard at work trying to defeat a just and durable peace and that if the churches are to get a lasting peace they will have to rouse themselves to a crusading pitch. He feared, he said, that the quarrel over European boundaries will scrap the Atlantic Charter, that the "American Century" and "arsenal nation" pressure groups will launch us on an imperialist venture, that public ignorance and indifference to every aspect of the war except getting it over and getting the boys home will play into the hands of the political temporizers. As if to illustrate Dr. Hutchinson's warning, the next evening Senator A. B. Chandler of Kentucky spoke in Denver and advocated our taking and holding the islands of the Pacific for our own purposes.

* * *

Dispute Rages over Land Ownership

When opposition to the purchase of farms in Colorado by Japanese-Americans began, Gov. John C. Vivian declared that as American citizens they were protected in their right to buy. As the agitation continued however he seemed to weaken. Immediately the *Granada Pioneer* came out in criticism of the governor, and Lee Casey, columnist for the *Rocky Mountain News,* supported its sister paper. The governor is reported to have incited people to "bring community action to mobilize public sentiment against such sales." The day that the revelation of Japanese atrocities in prison camps was made, army and civil police were placed on the alert here to protect Japanese-Americans. Nothing happened.

* * *

Link Intolerance And Fascism

The National Conference of Christians and Jews and the public schools of Denver jointly sponsored a round table on intercultural relations. Stewart G. Cole of New York remarked that "religion and racial strife are a threat to community morale, and these differences expressed in the hysteria of war have world-wide implications." Dr. Cole gave the sober warning that every person who is intolerant toward groups of a different race or religion is a party to fascism in the United States.

* * *

And So Forth

Heber R. Harper, former chancellor of the University of Denver, has recently returned from his Washington service in UNRRA.

Sidney Hillman, national chairman of the political action committee of the C.I.O., lately visited Denver to confer with labor leaders on the 1944 election.

Bishop Henry St. George Tucker, president of the Federal Council of Churches of Christ in America, was present for the consecration of Harry S. Kennedy of the Episcopal Church as bishop of Honolulu.

Clarence W. Kemper.

Study Postwar Church

Congressman Ludlow Asks Christians to Hold a World Conference

(Correspondence from Indiana)

Indianapolis, Feb. 1.—A state-wide survey of the religious needs of Indiana will be made by the county, city-planning, and town and country committees of the Indiana council of churches. The council held its annual convention in Indianapolis a few days ago. Ralph L. Holland, its general secretary, expressed the hope that the survey will result in the wise placing of new churches after the war, in mergers of certain congregations into strong single churches and in various other improvements which will assist both ministry and laity. Dr. Holland reported that no week-day classes in religious education have as yet been inaugurated under the new Indiana law permitting release from school time for such a purpose. He said he was glad that such was the case, and that the council had advised the various communities to "go very slowly and to plan carefully" before arranging such classes. Bishop Fred L. Dennis, president of the council, and other officers were re-elected.

* * *

Develop Interracial Church

At this meeting the Baptist Church at Kingsford Heights was cited as an example of interracial and interdenominational fellowship. This church was opened near an ordnance plant upon the advice of the council. Its congregation is evenly divided between Negroes and whites. The president of the church board is a Negro.

* * *

Rall Asks Churches to Scrap Sectarianism

The 13th annual state pastors' conference was held the same week as the council of churches convention. A series of significant addresses was given by Prof. Harris Franklin Rall of Garrett Biblical Seminary, Evanston, Ill., who called upon denominations to forget their doctrinal, organizational and spiritual differences and present a united front against the paganism which besets the world. This paganism, he said, has its roots in every country and was the cause of the war. It creates race prejudice, nationalism, economic injustice and other evils. An unusual feature of the pastors' conference was the "Little Yale School of Alcoholic Studies," a miniature of the seminars held at Yale University last summer. Leaders of the school were James A. Crain, Disciples national secretary of social welfare and rural work; Harold Turpin of Columbus, Ind.; and David Bakanofsky, psychologist

at the Indiana state farm. All three attended the Yale school in 1943.

* * *

Asks Churches to Pierce Chaos

Asserting that Christianity will face its greatest test and its highest responsibility in helping to rebuild after the war, Rep. Louis L. Ludlow recently called upon Christian leaders to hold a world-wide conference "to unite in the erection of bastions so strong and solid that they will serve as the foundation of a new world order." Congressman Ludlow's statement was part of an address on "A Layman's View of Christian Service" delivered at the Roberts Park Methodist Church, Indianapolis. Depicting "the chaos we are bound to face when the belligerents lay down their arms," Mr. Ludlow asserted that "plans for cooperation of Christian forces all around the world cannot be undertaken too soon."

* * *

Dr. Coffin Tells of Journey Abroad

Forty-one Presbyterian churches participated in a Presbyterian Day observance on Jan. 23, honoring Henry Sloane Coffin, moderator of the Presbyterian Church of the U.S.A., who recently returned from a visitation of churches in Great Britain. Fifty-six ministers and 350 elders of the Indianapolis presbytery marched with the choir in the recessional at the service held at the Tabernacle Presbyterian Church in north Indianapolis.

* * *

And So Forth

Representatives from 93 Baptist churches of the Indianapolis area held their fifth all-Baptist institute recently.

Approximately 2,500 people attended the Methodist World Order Crusade in Indianapolis in January. The crusade was presided over by Bishop Titus Lowe. Speakers included Bishops Ernest Richardson and Bruce Baxter and Dr. Mary Shannon, former president of Thoburn College, Lucknow, India.

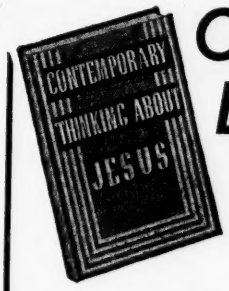
GEORGE WALKER BUCKNER, JR.

Mexico Moves to Left

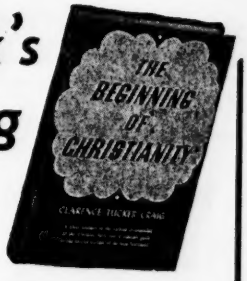
Communists and Moderates Tighten Grip on Educational System

(Correspondence from Mexico)

MEXICO, D. F., Jan. 24.—Conservatives complain that public education has again fallen into the hands of the communists. Although the new secretary, Jaime Torres Bodet, is a moderate, it now seems that his appointment to replace Vejar Vazquez, who was considered favorable to clericalism, may be interpreted as a sudden shift of the administration toward the left, or at least toward a balance of power. The growing unrest of labor and liberal leaders, and also of the more radical forces, over the increasing influence of the Roman Catholic clergy in public and educational affairs led the president, according to current observers, to a compromise. Vejar Vazquez resigned. The fact that Gen. Tomas Sanchez Hernandez, former chief of staff, was appointed undersecretary of education has been interpreted as a political move along the same line. It seems that influential leaders in the army and



On Dr. Buttrick's Lenten Reading List



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PRICES SLIGHTLY HIGHER IN CANADA

navy were grimly watching the increase of Roman Catholic interference in education, and somehow their discontent was made known to the president. The appointment of General Sanchez would be his response and a guarantee that the clergy's inroads will be stopped.

* * *

Schoolteachers Form Union Under Communist

Another event has added to the concern. Several unions of public school teachers existed in rivalry and strife. The former education secretary, Vejar Vazquez, had vainly tried to bring them together into a single union under his control, but the dissension grew worse. His "school of love" did not even succeed in uniting the teachers among themselves. But almost simultaneously with the appointment of Torres Bodet a national congress of teachers from all the unions took place. By a compromise with the more radical groups, the merging of all unions into one was at last effected. Luis Chavez Orozco, Communist and former undersecretary of education, was elected general secretary of the new union. Several other important positions went to Communists.

* * *

New Line Considered Moderate

The conservatives are now throwing their hands up, and screaming that this is "the return of bolshevism to the schools." But so far there is no indication that the atheistic extremism established by the Communists when they were last in control of affairs will be again implanted. They may have learned their lesson or, in accordance with the new Russian policy, they may have instructions to act cautiously and take a moderate stand.

* * *

Evangelicals Allowed To Broadcast

An Evangelical Christmas broadcast from Mexico City took place recently, sponsored by the National Evangelical Council, the pastors' alliance of the Federal District and the Progressive Movement of the National Presbyterian Church. The program consisted of Christmas carols and an address by Roman Torres, the council's secretary for Christian education.

* * *

Presbyterians Plan To Expand

The Pacific presbytery of the National Presbyterian Church met in Acapulco, Jan. 5-9. Over 45 ministers and laymen attended. Plans were made to enter unoccupied areas along the southern coast, in the states of Guerrero and Oaxaca.

G. Baez Camargo.

Moscow Prelate Sends Blessing to America

Patriarch Sergius of the Russian Orthodox Church recently sent from Moscow a message conveying his blessing to a meeting of the recently formed Federated Orthodox Greek Catholic Primary Jurisdictions in America. Metropolitan Benjamin, exarch of the Moscow patriarchate and its representative in this country, received the message and passed it on to his colleagues of the federation. They are Archbishop Athenagoras, head of the Greek Orthodox archdiocese of New York and Metropolitan Antony Bashir of the Syrian Antiochan Orthodox archdiocese. The only other business of the meeting was the declaration that the Orthodox Church does not allow its members or priests to be members or communicants of any other church.

To Teach Religion In Public Schools

Churches of British Columbia Request Additions to Curriculum—Japanese High Schools Opened by Church

(Correspondence from British Columbia)

Victoria, Feb. 1.—When representatives of the major denominations convened in Vancouver at the request of the Anglican archbishop, it was found that all shared the feeling that something should be done about ending our purely secular education. Anglican and United churches had drafted proposals to the government. With little adjustment these were made to coincide in form, and a joint delegation was sent to interview the government in Victoria. It was not surprising for the representatives to find that the minister of education had been giving serious thought to the matter before their arrival, for there has been much discussion among teachers in state schools as to the possibilities of including religious training in education in this province. The same is true throughout Canada. The churches request authorized Bible study in all public school classes under teachers acceptable to the department of education (who would doubtless be members of the regular staff), and religious exercises as in Manitoba. The premier and the minister of education heard the delegation sympathetically. It remains to be seen what disposition will be made of the petitions. The growing volume of delinquency and the unanimity of approach made by the Protestant churches are factors which may be counted upon to impress the authorities.

* * *

Bring Religion to University

Careful preparation preceded the "University Discussion on Religion and Life" which lasted for a full week and has just concluded at the provincial university in Vancouver. Visiting leaders were George P. Gilmour, chancellor of McMaster University; Leslie G. Kilborn, dean of the faculty of medicine, West China University; William P. Remington, bishop of Eastern Oregon; and Miss Gertrude Rutherford, principal of the United Church of Canada training school for women leaders, Toronto. Every facility was given as to time and place for the meeting of all groups and of the whole student body. Meetings were well attended and held the interest of the students. Perhaps we are getting to the end of the era which regards wrinkled brows and deep cogitations as the signs of the Kingdom and cogency as the only essential of the "whole gospel."

* * *

Question Value of Jailing Japanese

Atrocities perpetrated by Japanese in war zones gives more importance to the attitudes toward Japanese people here. Doubtless the present session of the legislature will be inundated with requests and demands to clamp down on them. Hugh Rae, the president of the British Columbia conference of the United Church of Can-

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HOMILETICAL WORKSHOP: Leaders, Roy Burkhart, Raymond Grant
RURAL CHURCH: Leader, T. A. Tripp
STORY TELLING FOR PREACHERS AND TEACHERS: Leader, Priscilla Holton Neff
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Faculty Seminars
BUCKHAM: "The Recovery of Joy"
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ada, and W. P. Bunt, its superintendent of missions for the province, went to Kaslo recently for a conference with Japanese leaders and workers among Japanese. They give encouraging reports of Japanese attitudes in terms of their good will, fortitude and patience. The Japanese are housed in abandoned hotels and improvised buildings under a good deal of inconvenience. The visitors attribute their friendly attitude in no small measure to the good work of Japanese pastors, who encourage the people to expect that Canadians and Canadian governments will not for long treat loyal citizens as suspects or enemy aliens. The cost of keeping these people in uneconomic surroundings is beginning to be questioned by the whites. The removal of restrictions in such a way as to enable the Japanese to work the land for themselves, if feasible, would lift a burden from overburdened taxpayers.

* * *

Churches Provide High School Education

The denial of free high school education is a sore point of the present situation for the Japanese. The churches accepted an obligation in this regard, failing the help of the government. Mission workers of the Protestant and Roman churches could not bear to see growing children made to suffer for the accident of their race. Church buildings and improvised school structures are used for teaching teen-age pupils. The churches are seeking to modify the partiality of the government, which seems to treat Japanese people differently from those of German and Italian origin. In a report made to the writer after his visit Hugh Rae said: "It is the opinion of those who have lived most intimately with the Japanese that, had all volunteers been allowed to fight for Canada, as a few have, patriotism would have flourished and crowded out the tangleweed of suspicion and racialism, and that even within the period of the war we might have added a hopeful chapter to Canadian assimilation."

HUGH MCLEOD.

California Churches to Shun Race-Baiters

The Southern California council of churches recently adopted a series of recommendations to churches which urged (1) community cooperation; (2) the careful weighing of "the fitness of political candidates in the face of indications that political aspirants may play upon race hatred as a means of winning votes"; (3) forums on the postwar spiritual responsibilities of the churches; and (4) political action supporting the Six Pillars of Peace. The recommendations of the council are not binding on the churches, but they are certain to have great influence on the thinking of their members.

Lutherans Join in Detroit Council

The 30 congregations of the American Lutheran Church in the Detroit area recently affiliated with the Detroit council of churches, specifying that the relationship would be "on a consultative basis," according to T. T. Brumbaugh, the secretary of the council. This basis was approved by the board of directors of the council. Individual pastors and churches had previously affiliated.

Farmers Jailed In Race Dispute

Missouri Authorities Indict Rioters—Lutheran Paper Completes One Century Without Change

(Correspondence from Eastern Missouri)

ST. LOUIS, Jan. 29.—Fifty-five farmers of Poplar Bluff in southeast Missouri went to jail for a night in a row over the admission of Negro farm laborers to their previously white county. They had forced four Negro families to move before nightfall and had been indicted for rioting. When they went to jail, the white farmers said they intended to stay until spring but one night changed their minds and they gave bond. The dispute has caused the neighborhood school superintendent and his wife, a teacher, to resign, because of threats to their persons. The case will be tried in the April circuit court.

* * *

Paper Notes Centenary On One Idea

Der Lutheraner, an official Lutheran organ, has the unusual record of uninterrupted publication for a century. Its 100th volume began with the first issue in January of this year. The magazine serves the Missouri Lutheran Synod, a body of more than 1,000,000 members which has congregations in every state. It boasts that it subscribes today to the same confessional standards that it espoused in 1844—one of the few religious papers published in this country to show such immovable constancy.

* * *

Crusade Fills Church

The Methodist Bishops' Crusade for eastern Missouri and southern Illinois met in historic Centenary Methodist Church, St. Louis, on Jan. 21. The metropolitan church federation cooperated with the Methodists in sponsoring this meeting. The church was filled for every session, morning, afternoon and evening. Bishop John C. Broomfield of Missouri presided. Speakers included Bishop Charles C. Selecman of Oklahoma City and Charles Clayton Morrison of Chicago.

* * *

Liberal Paper Greets Gerald L. K. Smith

Gerald L. K. Smith of Detroit was greeted in St. Louis on Jan. 15 by the following editorial in the *Post-Dispatch:* "Gerald L. K. Smith, the well known rabble-rouser, is in town to rouse himself a modicum of rabble. Mr. Smith comes as representative of the 'America First' movement, 'America' in this instance meaning Mr. Smith and a few congenial spirits. Not precisely a candidate for the key to the city, Mr. Smith will nevertheless find no need for a key in St. Louis. No door will be locked against him. The spirit of liberalism has grown up with the place, nurtured by such great Americans as Carl Schurz and William Marion Reedy. Mr. Smith may find it puzzling to one of his way of thinking, but he will also find it convenient. St. Louis, for its

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part, has lived through the Big Wind of 1896 . . . [and] can take in stride the Smith visit of 1944, which may not even cause enough of a ripple to make a mention in the history books."

* * *

And So Forth

John Francis Sant, rector of the Church of St. Michael and St. George (Episcopal), was installed as president of the metropolitan church federation in a consecration service held in his own church on Jan. 9.

Howard Leighton Nugent, who has been rector of St. John's Episcopal Church for 20 years and has been active in interdenominational work, has accepted a call to the Church of the Epiphany, San Francisco.

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Says Protestants Must Find Group

Horton Declares Corporate Experience With Religion is Essential—Harms Reorganizes City Federation

(Correspondence from Chicago)

CHICAGO, Feb. 7.—"The social group is the layman's gospel," Douglas Horton told the 212 pastors gathered to listen to the Alden-Tuthill lectures at the 13th annual ministers' week at Chicago Theological Seminary. The church of the future, said the minister to the General Council of the Congregational Christian Churches, must be evangelical, keeping men free and in touch with the source of their freedom. At the same time it must be catholic in the sense of keeping men in a corporate relationship. *Formgeschichte,* Dr. Horton said, has taught us that the first missionaries of Christianity did not primarily report events, but communicated a corporate experience of salvation. Keeping a divine order of life always in clear view, as Jesus did, redeems denominationalism and makes the *Una Sancta* real and realizable, he declared.

* * *

Corporate Worship Is Urged

As local religion grows out of functioning in the life of the local community—in birth and death, marriage, planting and reaping, and so on—so universal religion must grow out of functioning in such groups as labor, business, the professions and education, Dr. Horton pointed out. He insisted that the church should try to provide for such groups the experience of a corporate worship which keeps their needs in view and takes into account a cogent conception of the corporate, eschatological nature of the church. This is a field which is almost entirely neglected today, he said. In addition to the Alden-Tuthill lectures, the curriculum offered nine morning courses and three afternoon seminars, all focused on the tasks and perplexities of these times. Attendance was reported as remarkable for a war year.

* * *

Church Federation Is Reorganized

Between 500 and 600 clergymen and laymen met at the La Salle hotel here last Monday for the luncheon and annual meeting of the Chicago church federation. The occasion marked the completion of the first year of John W. Harms' leadership as executive secretary of the federation, which has been completely reorganized during this period. In 1943 the churches of Chicago put over $66,000 at the service of the federation for its work, as compared with $39,000 in 1942. The denominations have authorized a budget of $88,000 for 1944. The stabilization of this expanded program, Dr. Harms pointed out, is the primary objective of the coming year. The expansion has been most pronounced in the development of work in defense areas, in ministry to service men, the care of delinquent youth, the resettlement of Americans of Japanese ancestry, and the care of people in public institutions. Frederick K. Stamm, pastor of the First Congregational Church, was speaker at the luncheon.

* * *

Lutherans Unite for City-Wide Evangel

The 55 United Lutheran churches of the Chicago area will unite next week in a city-wide evangelistic effort. In preparation for this undertaking some 400 workers from these churches met in Wicker Park Lutheran Church yesterday in a service of inspiration and instruction led by Oscar Carlson, director of evangelism of the United Lutheran Church. Time has been secured on station WAIT for a broadcast each evening of this week, carrying a message from the director and an invitation from the United Lutheran churches to Chicago's unchurched. Local parishes have made every effort to persuade those upon whom calls will be made next week to follow the broadcasts this week.

* * *

And So Forth

Charles E. Williams, for the past 20 years pastor of St. George's Episcopal Church, died on Jan. 29.

Three seminars for laymen on the post-war problems of the church are being conducted simultaneously on the north, west and south sides of the city by nationally known leaders of the Missouri Lutheran Church.

The mayor's committee on race relations has invited representative persons and agencies to attend a series of four conferences on race relations and city planning, to be held in the city council chambers. An effort will be made to develop plans for providing adequate housing, education, health and recreation for certain groups now denied them.

Last Sunday brought to Winnetka pulpits Newton Chiang, president of Nanking University, Henry Smith Leiper, secretary of the World Council of Churches, and Ruth Seabury, secretary of the American Board of Foreign Missions; to the Chicago Sunday Evening Club, Justin Wroe Nixon; and to Rockefeller Chapel at the University of Chicago, Howard Thurman of Howard University.

CHARLES LESLIE VENABLE.

Believe Bishops' Crusade Set Attendance Record

Bishop Bromley Oxnam estimated that the meetings of the Methodist Bishops' Crusade for a New World Order brought together 200,000 persons in mass meetings which were addressed by 23 teams comprising 30 bishops and 19 ministers and laymen. The meetings were held in nearly 100 cities. During the crusade 110,000 postcards were handed out to be mailed to soldiers and 2,646,000 pieces of literature were distributed.

Dies Committee Gets New Lease on Life

The Dies committee recently was given another $75,000 and another year's continuance. This committee has received more than a half-million dollars in the six years of its life. This is more than has been given to any other House of Representatives committee in history. The committee's present attacks are on Japanese-Americans, New Dealers, communists and union politics in the presidential campaign.

Alabama Baptists Seek Large Sum

Try to Clear Half-Million Debt in One Big Drive—Alabamans Silent When President's Name Is Mentioned

(Correspondence from Alabama)

BIRMINGHAM, Jan. 26.—Last Sunday the 2,300 churches of this state were urged to pledge enough to clear the state convention of its debt of $500,000. A whirlwind campaign to organize the 71 county associations in the convention had been conducted, preparing the membership for the drive. A few days ago Parker Memorial Church, Anniston, sent to headquarters a check for $7,000 on a quota of $4,300. A. H. Reid, president of the state convention and vice-president of Howard College, is director of the debt drive.

* * *

Rabbi Denounces British White Paper

Rabbi Stephen S. Wise of New York spoke a few days ago before the Kiwanis Club and the Young Men's Hebrew Association of this city. He denounced the British White Paper which will prohibit all Jewish immigration to Palestine after March 31 and voiced the belief that the paper will never go into effect, for England will straighten out the trouble. As he expressed it, Great Britain "always fumbles into the right." He said the refugee Jews should be allowed to return to the country in which they had formerly lived after the war is over. The rabbi denied that he had said the United States should welcome all Jewish refugees, but he believes some of them should be permitted entry.

* * *

Remain Silent When Rabbi Praises Roosevelt

The Kiwanians did not respond enthusiastically to Rabbi Wise's praise of President Roosevelt. The speaker implied that the President is the world's greatest democratic statesman and declared that Mr. Roosevelt was one of the first great Americans "who made me feel what Hitler meant." He repeated these statements in the course of his evening address before the Y.M.H.A. and observed that they received an even colder reception. Humorously he said, "Perhaps it is because there are not as many Republicans in your audience or perhaps your income tax is not the same." Before the coming of Rabbi Wise, the city fathers of Birmingham had endorsed the drive against the terms of the British White Paper which is being conducted here by the Birmingham Emergency Committee for Palestine.

* * *

Bishops' Crusade Comes To Alabama

Tuesday of last week Methodists from Alabama and west Florida came to the Bishops' Crusade meeting held at Birmingham's First Methodist Church. Area Bishop John Lloyd Decell presided and addresses were delivered by Bishop Titus Lowe of Indianapolis, DeWitt C. Baldwin of New York, George A. Fallon of Worcester, Mass., and Roy L. Smith of Chicago,

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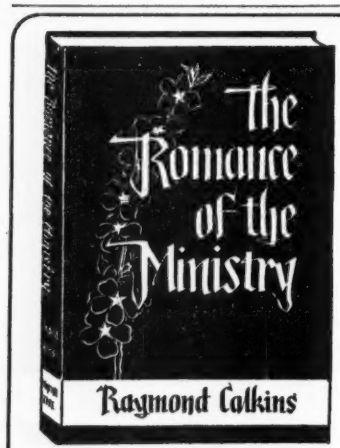
along with several local speakers. One of the outstanding addresses of the day was that of Roy L. Smith, editor of the *Christian Advocate*. At the close of his 40-minute speech on "The World That is to Be," he received prolonged applause and requests that he continue. Thirty minutes after the war closes we will be confronted with a hungry world and we have assumed responsibility for the millions who will be starving, said Dr. Smith. He stated that in Europe 250,000,000 people are facing starvation. He said that Marshal Stalin, one of the four world leaders at the peace table, will speak for 180,000,000 people who have one opinion. The United States has 135,000,000 people and 135 different opinions. Stalin is of mixed blood and in the United States would be considered a mulatto, asserted Dr. Smith; but there is no distinction of race in Russia and a man will help make the peace who has solved the race problem in his country. This fact will be most significant at the peace table. Dr. Smith pointed out that we shall have to reckon with the races of color and we must reconstruct our whole philosophy in dealing with the rest of the world. "We will have to learn to live *with* the races of color, and not *on* them or *off* them."

ACTON E. MIDDLEBROOKS.



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Bulgars Find Sergius is Great Christian Leader

The election of a patriarch in Russia made a deep impression in Bulgaria, says the International Christian Press and Information Service. An official organ of the church in Bulgaria declares that Patriarch Sergius is a great Christian leader and that the whole world will be affected by his election. The Bulgarian Church, despite strong political pressure, refused to join in a protest against the election. That this position could be taken by the church in a country which is yet under nazi control indicates the strength of its tie to Russia as well as to its church.

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Ohio Pastors in 25th Convention

Adopt New Peace Platform—Raise Fund for Mme. Chiang Kai-shek —Praise Secretary Lamb

(Special Correspondence)

COLUMBUS, Feb. 3.—Nearly half the Protestant ministers of Ohio have been registered for the silver anniversary session of the state pastors' convention here during the past three days. The total enrollment has been 2,449. This surpasses the largest previous registration, in 1943, by approximately 500 and definitely establishes the convention as the most powerful cohesive influence for Protestantism in this section of the country. Several delegations were present from near-by states.

By resolution and in a fellowship supper program honors were bestowed upon B. F. Lamb for his executive leadership covering the 25-year history of the Ohio council of churches. A "silver dollar" sacrificial offering of nearly $1,000 will be sent to Madame Chiang Kai-shek for China Relief. On Tuesday evening the general assembly of the council adopted a budget of $73,000 for 1944, more than $40,000 of which is contributed. Pointed criticism since merger with the Ohio council of religious education two years ago was answered with a promise of the addition of one or more staff specialists this year.

Noted Speakers on Program

As usual the pastors' program was almost wholly inspirational and of a high order. Interspersed between addresses were the annual "Prince of Peace" declamation contest, a symposium on weekday education and two business periods. The quality of the treatment of the general theme, "Facing the Aftermath of War," is indicated by the presence of the following headliners: George A. Buttrick, Sam Shoemaker, Otis R. Rice and Charles W. Iglehart of New York; Bernard Clausen of Pittsburgh, soon to come to Cleveland; Peter Marshall of Washington; Ernest F. Tittle of Evanston; Howard Y. McClusky of the University of Michigan; J. V. Thompson of Drew University; W. C. Schaeffer of Allentown, Pa., and Rockwell C. Smith of Garrett Biblical Institute.

Clausen and Marshal Differ

Dr. Clausen and Dr. Marshal presented contrasting points of view. The former rapped the release of atrocity stories timed with a war bond drive. As three "blessed peacemakers" he offered the names of Ely Culbertson, Rufus Jones and Robert Frost. He predicted that Roosevelt and Willkie would form a coalition ticket, with the President seeking world leadership at the end of the war and leaving American affairs in the hands of Willkie. Dr. Marshall also charged that bad news was kept from the public but urged full support of the war effort on all fronts for defeat of the German people psychologically and militarily. He assailed a "double standard" for men at the battlefront and people at home as indicated by strikes, black market operations, cashing war bonds and grumbling.

Dr. Shoemaker called for a vast movement of evangelism to prepare people for the postwar world, declaring that isolationism, personal or national, is no longer possible. Dr. Iglehart also asked for an international order in which the necessary skills and character for a permanent peace would be invested. In a telling indictment of policies of hatred, revenge and economic disintegration pursued after the last war, Dr. Tittle said the way in which the victors deal with Germany will in large part determine whether other wars will follow.

Weekday Schools Advocated

Dr. McClusky listed tensions between labor and management, racial tensions, rural and urban economic frictions and class distinctions between the "haves" and "have-nots" as dangers in winning the war. America, he said, may lead the world in the ways of peace if Americans can learn to live together in harmony and mutual respect. Dr. Smith pictured a dismal future for rural Protestantism unless the churches share their experienced and talented leadership more fully. Dr. Rice, chaplain at St. Luke's hospital, advised the ministers to study the art of personal counseling to meet problems of returning soldiers and their families. An after-meeting for questions overflowed facilities.

Dr. Buttrick, who gave the devotional addresses, decried the absence of Protestant religious education for the masses. Weekday schools, in which Ohio excels in number and enrollment, were advocated by Dr. Schaeffer and Dr. Thompson for reaching children outside the churches.

The convention indulged in fewer resolutions and official statements than usual. An excellent "peace platform" calls for participation in a world government, reduction of armaments to a minimum under international control, economic rehabilitation of war-ravaged nations, harmonizing of domestic and international monetary policies with world interests, a world economic order of cooperation, and recognition of the rights and dignity of minority peoples at home and abroad.

Ask Anti-Bingo Law

The pastors unanimously called upon the governor and legislature of Ohio to repeal a clause in the state anti-gambling law which fails to provide penalties in games "not for personal profit." Promotion of bingo under this clause of exception has brought widespread abuses, embarrassing to Protestant churches and to law enforcement officials.

L. J. Taber of Columbus was re-elected president of the Ohio council of churches. Charles L. Seasholes, pastor of First Baptist Church, Dayton, is the new chairman of the convention, succeeding Schuyler E. Garth of Youngstown.

O. M. WALTON.

DRAKE CONFERENCE

(Continued from page 211)

that the Japanese people should be allowed to participate in world commerce, or what should be done to end the imperialism of all nations, including England and the United States. "If the Cairo conference is to be regarded as the last word on east Asia, a third world war is in the making."

Discussion of the race question in America brought to the fore a mind of the first rank in the person of Cleo W. Blackburn, superintendent of Flanner House, Negro social service center in Indianapolis. His address, "Peace Begins at Home," prepared the way for the conference to come to even closer grips with the race problem under the stimulating leadership of Prof. Georgia Harkness of Garrett Biblical Institute, who spoke on "The Racial Issue and the Church."

One of the most impressive addresses of the conference was that given by M. Searle Bates, professor of Oriental history and vice-president of the University of Nanking. This former Rhodes scholar spent 20 years in China and continued to live in Nanking after the Japanese had occupied the city. He spoke as one of the organizers and the chairman of the Nanking International Relief Committee which saved tens of thousands of lives by setting up the safety zone in that city when it was looted and burned. Choosing "Toward Peace in the Orient" as his title, this adviser on the Orient to the International Missionary Council discussed the extraordinary complexity and difficulty of reconciling the forces now at war in that part of the world. While he felt that Japan must be compelled to disgorge the gains of illegal conquests, he made it clear that there can never be peace in the Orient until the Japanese people are given the opportunity for making the contribution they may yet make to the world society.

"A Christian View of Inter-American Relationships" was the title of an address by Gonzalo Baez-Camargo of Mexico City, secretary of the National Evangelical Council of Mexico.

"The Church, the Press and World Opinion" was discussed in an address by Sir Willmott Lewis, head of the Washington Bureau of the London *Times*. The proceedings of the conference, including all the addresses and the discussion, will be published in a book shortly to appear.

C. C. M.

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Says Only Church Covers the World

Bosley Cites Obligation of Religion to Peace—Florida Baptists Gird Their Loins for Great Campaign

(Correspondence from the Southeast)

MACON, GA., Feb. 1.—More than 600 out-of-town Methodist ministers and laymen attended the Georgia meeting of the Bishops' Crusade here, in addition to a large number from this city. Among the speakers were Bishop Edwin Hughes of Washington, Bishops Arthur J. Moore and L. H. King of Atlanta, Harold Bosley of Baltimore, and Charles W. Iglehart and A. J. Walton of New York. From here they went on to Orlando to conduct the Florida meeting. Declaring that the church's greatest contribution to enduring peace is to be and to feel as the church of Christ, Dr. Bosley said: "This church knows no creedal, racial or national boundaries. It is coextensive with mankind. It alone is truly universal in character." In a plea for racial understanding as an essential part of world order Bishop King declared: "America may be the intellectual and moral center of the world, but unless its culture has Christian ethical content it is pagan and an unsafe foundation upon which to build for the future." Bishop Moore presided.

* * *

Florida Baptists Launch Endowment Campaign

Florida Baptists, meeting in Bradenton for their 82nd annual convention, approved a campaign to raise a million-dollar endowment fund for Stetson University, DeLand. The convention also authorized an annual grant of $25,000 to the institution. The general theme of the program was the tremendous challenge confronting the church in the postwar world. The social service report urged the abolition of flagrant injustices in race relations, the correction of conditions causing juvenile delinquency, and the waging of an incessant and uncompromising crusade against the liquor traffic. A keynote address on state missions declared Florida to be one of the world's outstanding mission fields, because of (1) its strategic location in the heart of the hemisphere; (2) its favorable climate; (3) its proximity to the West Indies, the Caribbean area and South America; (4) its importance as the future center of international aviation; (5) its cosmopolitan population; and (6) its thousands of unchurched people. Dr. Thomas Hansen, Jacksonville, was elected president of the convention.

* * *

Two Governors Visit Mercer University

Mercer University, at Macon, numbers among its alumni two governors, Ellis Arnall of Georgia and Chauncey Sparks of Alabama. The two were the principal speakers at the school's Founders' Day exercises on Jan. 14. Both expressed profound appreciation of the Christian influence that alma mater had exerted in their lives, and both paid eloquent tribute to the contribution which the church-related college has made to American culture and civilization. Additional testimony of this nature was presented in the imposing list of the institution's alumni who are congressmen, judges, college presidents, school superintendents, preachers, and distinguished leaders in other fields of endeavor. Spright Dowell, president, announced that $600,000 of the desired $1,000,000 of additional endowment has been raised to date.

* * *

And So Forth

William Elliott has resigned the pastorate of the Druid Hills Presbyterian Church, Atlanta, to accept a call to the Highland Park Church, Dallas.

Paul Caudill is leaving the First Baptist Church, Augusta, to assume his new pastorate at the First Baptist Church, Memphis.

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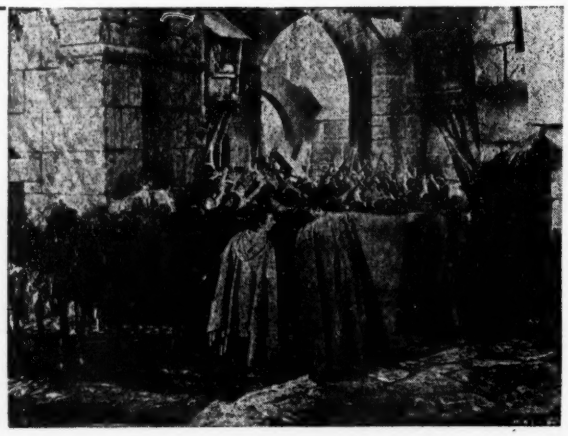

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Current Feature Films

Prepared by Independent Filmscores
M-Mature. Y-Younger. C-Children.

The Ghost Ship (RKO) *Melodrama.* Brutality on merchant ship captained by man whose pleasure in authority gradually drives him to insanity, sadistic tortures. Not a mystery, as title would indicate, but an *interesting if unpleasant*—at times even revolting—psychological study. Done with more imagination than usual film of its "B" class. M

Hands Across the Border (Rep.) *Comedy.* Roving cowboy awakens latent interest of girl in her father's ranch, saves a fine horse, sings in local fiestas. Not the usual Roy Rogers western, with minimum of riding, gunplay. Fiestas resemble Broadway musicals more than western fun—but they help make this *pleasant,* effortless entertainment. M, Y, C

His Butler's Sister (Univ.) *Comedy.* To gain attention of producer of musical shows, whom her brother serves as butler, ambitious singer poses as maid. The Cinderella story in lavish setting, with pleasing songs inserted. Escapist fare in dream-world atmosphere associated with other Deanna Durbin films, this is *tuneful, trite, entertaining.* M, Y

The Lodger (Fox) Sara Allgood, Laird Cregar, Cedric Hardwicke, Merle Oberon, George Sanders. *Melodrama* based on "Jack the Ripper" legend, with events finally pointing to hate-maddened doctor living furtively as lodger in respectable home. The familiar chase film dressed up with first-class attention to atmosphere, characterizations—which are *effective* for their thrill-producing task. *Harrowing* melodrama. M

Son of Dracula (Univ.) *Melodrama.* Mysterious count from the Balkans turns out to have vampire propensities. A weird tale against everyday background, successful in producing dread but certainly *not desirable* as film entertainment. M

BEST CURRENT FILMS

For Family: Happy Land, Hit the Ice, The Human Comedy, In Which We Serve, Lassie Come Home, Madame Curie, My Friend Flicka, Report from the Aleutians, Saludos Amigos, The Silent Village, Spitfire, This Is the Army, Thousands Cheer.

For Mature Audience: Action in the North Atlantic, Claudia, Corvette K-225, Desert Victory, The Ox-Bow Incident, Sahara, Watch on the Rhine, The Young Mr. Pitt. 2-16-44

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